A

REGULAR ENGLISH SYNTAX.

Wherein is exhibited,

The whole Variety of ENGLISH Conſtruction, properly exemplified.

To which is added,

The elegant Manner of arranging Words, and Members of Sentences.

THE WHOLE

Reduced to Practice, for the Uſe of private young GENTLEMEN and LADIES, as well as of our moſt eminent Schools.

By JAMES BUCHANAN.

LONDON:

Printed for J. WREN, at the Bible, oppoſite the New Exchange Buildings in the Strand.

M.DCC.LXVII.

15

TO

HIS ROYAL HIGHNESS

GEORGE,

PRINCE of WALES, *&c. &c.*

This REGULAR ENGLISH SYNTAX is, with the moſt profound Reſpect, moſt humbly inſcribed by

His ROYAL HIGHNESS's

Moſt obedient,

And moſt devoted Servant,

JAMES BUCHANAN.

THE PREFACE.

THE READER will readily perceive, that as the Introductory Part was chiefly deſigned for Beginners, every Thing ſpeculative has been ſtudiouſly avoided; and nothing more expreſſed than what was thought abſolutely neceſſary as a Preparative to Syntax. This Part, by being thrown into Queſtion and Anſwer, will be the more pleaſing to every judicious Teacher, not only becauſe it contains the Principles of Grammar, the greateſt Part of which ought to be repeted:

But becauſe a catechetical Form has been allowed by all Judges to be the moſt eaſy Method of conveying rudimental Inſtruction; as it divides the Subject into Parts, and continually relieves the Mind: Beſides, Youth can perceive the Force of an Anſwer, when they would be puzzled in reaſoning, or in a Chain of Conſequences.

Youth of riper Years, and grown Perſons, if Maſters of the Parts of Speech, may enter immediately on Syntax. For the Conjugation of the Verb through all its Moods and Tenſes; the proper Application of the Tables of irregular Verbs, and of the Table of Pronouns, will perhaps, be all that may demand their Attention.

Through the whole of Syntax, Diſtinction and Preciſion have been ſtudied; and the fifteen general Rules in particular, are conceived in as few Words as poſſible, and methodically ranged according to the two grand Forms of Conſtruction; viz. *Concord* and *Government*.

When I ſay that a Language can exhibit no more Rules than its Form will admit of, I do not mean that I have left no Field for future Improvements. Any one who would take the Trouble, might compile

compile a Volume of the Barbariſms, falſe Syntax, Tautology, wrong Arrangement of Sentences, &c. of Variety of Writers: But then, my Opinion at preſent is, that moſt or all the Examples of ſuch a Compilation (excluding mere Nonſenſe) would be comprehended under one or other of the following Rules, calculated to obviate for the future all ſuch Improprieties. *

Though

* The very improper Uſe of Particles may be placed to the Account of Nonſenſe: And if ſome of our beſt Writers were not guilty of this Fault, one would be inclined to look upon it rather as an Error of the Judgment, than as an Error againſt Grammar. The ſeparable Prepoſitions ſet after Verbs, each of which determines the Senſe of the Verb, as well as of the Phraſe, have by ſeveral Authors, been groſsly miſapplied. "To reſtore myſelf *into* the good Graces of my fair Critics." Dryden. It ought to be *to*; ſee the proper Uſe of *in* and *into*; Page 98. "Your Character, which I, or any other Writer, may now value ourſelves *by* drawing." Swift. It ought to be *on* or *upon* drawing.— "They have become the worſt of civil Curſes, and enabled Men to perpetrate moſt cruel Miſchiefs *to* their own Species". Tom Jones, Vol. 1. Page 122. It ought to be *on* or *upon*. We cannot ſay, A cruel Murder was perpetrated *to* the Body of a Perſon; but perpetrated *on* or *upon* the Body of,

Though the Form of our Language be more ſimple, and has that peculiar Beauty

&c. The different Senſe of the ſame Verb is determined by different Prepoſitions: Example, When *commit* ſignifies Truſt, Ward, or ſafe Keeping, the Senſe is determed by *to*; as, "She was committed *to* her Mother's Care." "He was committed to Priſon," &c. But when *commit* is uſed in a bad Senſe, as to do a Fault; the Senſe is determined by *on* or *upon* or *in*: For we cannot ſay, He committed a Rape *to* the Body of, &c. but *on* or *upon* the Body of, &c. He committed a Robbery *on* or *upon* the High-way; *on* or *upon* the high Seas, &c. He committed Murder *in* France, Sacrilege *in* Spain, &c. To prevail *upon*, ſignifies to induce a Perſon to do ſomething by Intreaty; to prevail *over* ſignifies to be ſuperior, or to conquer: So that there is a wide Difference betwixt the Phraſes. "He prevailed *upon* the Enemy, and "He prevailed *over* the Enemy;" the former Phraſe ſignifying that he induced the Enemy by Intreaty to do, or grant ſomething; the latter, that he beat or conquered the Enemy. It is Nonſenſe to ſay, "Virtue ſhall prevail *upon* Vice, Courage *upon* Fear, Right *upon* Force, &c. Vice, Fear, Force, &c. not being ſuſceptible of Intreaty; it ought to be *over*, denoting Superiority. "If Policy can prevail *upon* Force." Addiſon's Travels, Page 62. Verbs of *accuſing* have *of* after them; as, He is accuſed *of* Murder, *of* Man-Slaughter, &c. "Accuſed the Miniſter *for* betraying the Dutch." Swift. It ought to be *of* betraying, &c. See Page 97.

and

and Advantage of coming nearer to Nature than, perhaps, the Form of any other Language whatever; yet it is not ſo ſimple in its Conſtruction, as too many from Inattention have imagined it to be; and I doubt not but it will appear in the Peruſal of the following Sheets, that it requires more Pains and Study to write Engliſh with Propriety than moſt Writers have been aware of.

Conſidering the many grammatical Improprieties to be found in our beſt Writers,-ſuch as SWIFT, ADDISON, POPE, &c. A Syſtematical Engliſh Syntax is not beneath the Notice of the Learned themſelves.

Should it be urged, that in the Time of thoſe Writers, Engliſh was but very little ſubjected to Grammar, that they had ſcarcely a ſingle Rule to direct them; a Queſtion readily occurs; Had they not the Rules of Latin Syntax to direct them? For, was it not formerly a prevailing, though erroneous Notion, that no one could write Engliſh grammatically without learning Latin? But to ſet ſuch a Notion in a proper Light, it may be worth while to conſider how far the Rules of Latin Syntax are ſubſervient to writing Engliſh correctly.

RULE I. A Verb agrees with its Nominative before it, in Number and Perſon;

as, Ego ſcribo, I write; tu leges, thou readeſt or you read; Præceptor docet, the Maſter teaches; Pueri ludunt, Boys play. This Rule is common to all Languages.

RULE II. The Relative, qui, quæ, quod, agrees with its Antecedent in Gender and Number; as, Vir ſapit *qui* pauca loquitur; He is a wiſe Man *who* ſpeaks little; ſee Page 116.

RULE III. If no Nominative comes between the Relative and the Verb, the Relative ſhall be the Nominative to the Verb; as, Puer qui legit; ſo in Engliſh; The Boy who reads, not *whom* reads; ſee Page 120.

RULE IV. But if a Nominative comes between the Relative and the Verb, the Relative ſhall be of that Caſe which the Verb or Noun following, or the Prepoſition going before uſed to govern: As, Deus quem colimus, God whom we worſhip; Cui nullus eſt ſimilis, to whom there is none like; Cujus munere vivimus, by whoſe Gift we live, i. e. by the Gift of whom; A quo facta ſunt omnia, by whom all Things were made. But the Engliſh Rule goes no further than the firſt Example, Deus quem colimus, God whom we worſhip, not *who* we worſhip; ſee Page 122.

RULE V. Two or more Nouns of the Singular Number coupled together by the Conjunction et, ac, atque, &c. have a Verb, Adjective, and Relative Plural; as, Petrus et Joannes qui ſunt docti, Peter and John who are learned. Engliſh Adjectives have neither Gender, Number, nor Caſe. As the Relatives *who* and *which* are the ſame in both Numbers, our plural Relatives are diſtinguiſhed only by the perſonal Pronouns *we*, *ye*, *they*, the Plurals of *I*, *thou*, *he*, *ſhe*, *it*. But the plural Pronoun is ſeldom or never expreſſed in the ſecond Member; and moſt commonly both the Pronoun and Verb are underſtood: As John and Thomas were learned and [they were] wiſe Men. The following Phraſe is quite inelegant.

"Socrates and Plato were wiſe; *they were* the moſt eminent Philoſophers in Greece!" *Men* is underſtood to *wiſe*. Here the Conjunction *and* is left out betwixt the two Members which ought expreſsly to connect them; and if *and* be inſerted, it will not mend the Matter, if the Pronoun and Verb be retained; thus, Socrates and Plato were wiſe, and *they were* the moſt, &c. nor would the Phraſe be proper by leaving out *they were* and inſerting *and*; thus, Socrates and Plato were wiſe, and

the moſt, &c. becauſe it is inelegant to vary the Conſtruction of the Members in the ſame Period; for *wiſe* is of the Poſitive, and *moſt eminent* of the Superlative Degree, which Terms do not properly coincide. Would not the Senſe be better expreſſed in this Manner? "Socrates and Plato were the *wiſeſt* Men, and the *moſt eminent* Philoſophers in Greece.

The Pronoun is ſometimes expreſſed before the Verb in the ſecond Member, after *becauſe*, *yet*, *but*, &c. as, the Colonel and Major were both made Priſoners, becauſe *they were* not properly ſupported in this Attack. But this Form of Conſtruction is not altogether elegant. The Senſe might be better expreſſed thus; In this Attack, the Colonel and Major, not being properly ſupported, were both made Priſoners. "Though Socrates and Plato were the moſt eminent Philoſophers in Greece, yet *they were* not the moſt eminent Orators in that Nation."

"After a long Debate T——— and D——— were both impriſoned, but *they were* ſoon releaſed, &c. better, But were ſoon releaſed, &c. Moſt commonly both the Relative and Verb are elegantly left out in the ſecond Member; as, "Socrates and Plato were the moſt eminent Philo-

Philoſophers in Greece, but not the moſt eminent Orators in that Nation.

"The glorious Inhabitants of thoſe ſacred Palaces, where nothing but Light and bleſſed Immortality, no Shadow of Matter for Tears, Diſcontentments, Griefs, and uncomfortable Paſſions to work upon; but all Joy, Tranquillity, and Peace, even for ever and ever doth dwell." Hooker, B. 1. 4. This aukward Mode of Conſtruction, to ſay no more, is deſervedly obſolete; nor will any good Writer venture to imitate it.

In Latin the Verb often agrees with the Nominative neareſt to it, and is underſtood to the reſt; as, Et Ego et tu es in Culpa. But we cannot ſay with Propriety, Both I and thou art in Fault; but, both I and you are in Fault, i. e. both you and I (we) are in Fault. This Mode of Latin Conſtruction is uſed when the different Nominatives ſignify one and the ſame Thing; as, Mens, Ratio, et Conſilium in Senibus eſt. Underſtanding, Reaſon, and Prudence, is in old Men. *Is in old Men* is a ſort of childiſh Engliſh, and what good Writers would not uſe: They would reverſe the Conſtruction, and ſay ſomething like this; old Men are endowed with Underſtanding, &c.

The

The following Sentence is ungrammatical. "Sand, and Salt, and a Maſs of Iron *is* eaſier to bear than a Man without Underſtanding." Eccleſiaſt. xxii. 15. It would be good Grammar thus; It is eaſier to bear Sand, and Salt, and a Maſs of Iron, than a Man without Underſtanding; i. e. It is an eaſier Thing, &c. This Conſtruction is agreeable to Rule 5, Page 79. And it is alſo agreeable to Caſtalio's elegant Latin Verſion. Arenam, et ſalem et ferri maſſam, ferre facilius eſt, quam hominem ſtupidum; conſtrued thus; eſt facilius (negotium) ferre arenam, et ſalem, et maſſam ferri, quam (ferre) ſtupidum hominem.

In Latin when two or more Nominatives are of different Perſons, the Verb Plural muſt agree with the firſt, rather than the ſecond, and the ſecond rather than the third Perſon; as, Si tu et Tullia valetis, ego et Cicero valemus; If you and Tullia are well, I and Cicero are well. This Manner of Conſtruction is ſolved at once by ſupplying the firſt and ſecond Perſons Plural; as, Si tu et Tullia (vos) valetis, ego et Cicero (nos) valemus: So in Engliſh, If you (for thou) and Tullia (ye) are well, I and Cicero (we) are well. This Conſtruction is no otherwiſe known in

Engliſh

Engliſh but by ſupplying the firſt or ſecond Perſon Plural; becauſe an Engliſh Plural Verb has not different Terminations. See the Note, Page 78.

RULE VI. One Subſtantive agrees with another, ſignifying the ſame Thing, in Caſe. As, Dominus Deus; Cicero Orator; Paulus Apoſtolus. So in Engliſh; The Lord God; Cicero the Orator; The Apoſtle Paul.

RULE VII. One Subſtantive governs another in the Genitive; as, Amor Dei; Lex Naturæ. So in Engliſh; The Love of God, or God's Love; the Law of Nature, or Nature's Law. The Engliſh Scholar learns little from the two laſt Rules: For, with reſpect to the proper Uſe of the Poſſeſſive ('s) or Genitive Caſe, he muſt conſult his Engliſh Rule; ſee Rule 8. Page 124.

RULE VIII. One Verb governs another in the Infinitive Mood; as, Cupio diſcere: So in Engliſh; I deſire to learn.

RULE IX. Participles, Gerunds, and Supines, govern the Caſe of their own Verbs. The Engliſh has no Supines; but the active Participle and the Gerund always ending in *ing*, have a Government; ſee Page 88.

RULE X. The Conjunctions, et, ac, atque,

atque, nec, neque, aut, vel; and ſome others couple like Caſes and Moods, as, Honora Patrem et Matrem; nec ſcribit nec legit. So in Engliſh; Honour your Father *and* Mother; He neither writes *nor* reads. But Engliſh Nouns having no Diverſity of Terminations, the Connection of Caſes is diſcernable to the Scholar in the Perſonal Pronouns only, which have oblique Caſes; as, Honour him *and* her. Hear us *and* them; ſee Rule 14. Page 134.

Theſe are all the Latin Rules that I, or perhaps any one elſe can muſter, which can be the leaſt conducive to writing Engliſh grammatically: Nay, the judicious Reader may think that I have adduced more than are really uſeful. But were they all uſeful, what is the great Acquiſition after ſix or ſeven Years painful Labour! ſuppoſing, which has not been the Caſe, that one of a Hundred who has learned the Rules of Latin Syntax, had ever thought of, or applied them, ſo far as they go, to writing his own Language correctly? and if he had, which is more than ſome of the Learned themſelves have done; the following Syntax will ſufficiently evince how far he muſt ſtill have come ſhort of the End. No wonder therefor, that Mr. *Locke*

and

and the Spectator took notice, that Men who have threſhed hard at Greek and Latin for ten or eleven Years, were often deficient in their own Language. Nor that a great Adept and Critic in the learned Languages, when he applied his Criticiſm to an Engliſh Claſſic, was found ſo deficient in the Idiom and Conſtruction of his own Tongue.

A certain Alderman of a Country Corporation, took it highly ill that ſome Mechanics ſent their Sons to a Latin School before they put them to Trades; for what elſe, ſays he, can we, Gentlemen, do for our Sons? But this doughty Alderman had not got ſo much as a ſmattering in Latin himſelf, otherwiſe, upon conſidering its inſignificant Conſequence, he would not have been diſobliged with the unthinking Parents for waſting their Childrens Time to no manner of purpoſe. Certain it is, whether it proceeds from Vanity, or a miſtaken Notion, "Few Parents, ſays an ingenious Writer, think their Children qualified for a Trade till they have been whipped at a Latin School for five or ſix Years, to learn a little of that which they are obliged to forget, when in thoſe Years right Education would have improved their Minds, and taught them to acquire Habits of writing their own Language eaſily under right

Direc-

Direction; and this would be uſeful to them as long as they lived."

So much with reſpect to the Education of Youth who are to be put to Trades, who ought by all means to learn to write their own Language correctly, that for the future our Tradeſmen may not be ſtigmatized even by Foreigners, who, after they have learned our Language grammatically, are ſurprized at the *Engliſh* Tradeſmens Barbariſms in Grammar, and declare that they never receive them in greater abundance than from their illiterate Correſpondents in *London*.

Youth of Diſtinction, and all deſigned for the Pulpit, the Bar, Phyſic, and other genteel Profeſſions, requiring a liberal Education, ought to lay the Foundation of Grammar in that of their own Tongue, by means of which, they would not have occaſion to ſpend the half of the Time which they commonly do in acquiring a competent Knowledge of the Latin and Greek Languages, and then too with ſo little Improvement of the Underſtanding.

When young Gentlemen are taught the Parts of Speech by the Grammar of their own Tongue, they are taught them alſo in every Language, the Parts of Speech being the ſame in all Languages. A young Gen-

Gentleman ought not to begin the Latin Syntax till his Capacity be opened by a competent Knowledge of Engliſh Syntax; which will pave the way not only to the eaſy and ſpeedy Acquiſition of Latin Syntax, but the Syntax of any modern Language he is to learn.

Of Reſolution. Reſolution in any Language, is the unfolding of a Sentence, and placing all the Parts of it, whether expreſſed or underſtood, in their proper and natural Order, that the true meaning of it may appear.

The Order of Words in a Sentence is either natural or artificial. A Latin Sentence may be reſolved from its artificial or inverted Order into its natural Order, correſponding with the natural Order of the Engliſh, thus: Take firſt the exciting or introductory Words, as, O, en, ecce, bene, jam, cum, dum, interea, &c. 2. the Vocative; 3. the Nominative; 4. Words limiting, agreeing with or governed by it, till you come to the Verb; 5. the Verb; 6. Words limiting, explaining, or governed by it ſucceſſively, till you come to the end of the Sentence; 7. Supply every where the Ellipſis; 8. If the Sentence be compounded, take the Parts of it ſeverally, as they depend upon one another; proceeding

ing

with each of them as in a ſimple Sentence. For the ſeveral Parts or Members in a compound Sentence are as ſo many ſimple Sentences, and are conſtrued as ſuch.*

EXAMPLE.

Vale igitur, mi Cicero, tibique perſuade eſſe te quidem mihi, cariſſimum; ſed multo fore cariorem, ſi talibus monumentis præceptiſque lætabere. Cicero Off. Lib. 3.

* In a Sentence in any Language generally ſpeaking, there is at leaſt one capital Object conſidered as acting or as ſuffering. The Object is expreſſed by a Subſtantive Noun called the Nominative Caſe, its Action is expreſſed by an Active Verb; and the Perſon or Thing affected by the Action is expreſſed by another Subſtantive Noun called the Accuſative Caſe; the ſuffering or paſſive State of the Noun, or Nominative, the Patient, is expreſſed by a Paſſive Verb; and the Perſon or Thing that acts upon it, is expreſſed by a Subſtantive Noun, called the Agent. Theſe are the capital Parts of a Sentence; but there are generally under Parts: Each of the Subſtantives as well as the Verbs, may be qualified; Time, Place, Purpoſe, Motive, Means, Inſtrument, and many other Circumſtances may be neceſſary to complete the Thought: But no Difficulty can ariſe on this account, for in every complete Sentence, all the Members or Parts are mutually connected and related by Conjunctions and Prepoſitions, ſome ſlightly, ſome more intimately.

" Fare-

"Farewell then my Cicero, and aſſure yourſelf that you are very dear to me; but ſhall be much dearer, if you ſhall take Delight in ſuch Writings and Inſtructions." This compound Sentence is reſolved into theſe five ſimple Sentences. Igitur mi (fili) Cicero (tu) vale, 1. et (tu) perſuade tibi te eſſe quidem cariſſimum (filium) mihi, 2. ſed (tu perſuade tibi te) fore cariorem (filium mihi in) multo (negotio) 3. ſi (tu) lætabere talibus monumentis, 4. et (ſi tu lætabere talibus) præceptis, 5. Fare (you) well then, my (Son) Cicero, 1. and (do you) aſſure yourſelf, that you are (a) very dear (Son) to me; 2. but (do you aſſure yourſelf that you) ſhall be (a) much dearer (Son to me) 3. if you ſhall take Delight in ſuch Writings, 4. and (if you ſhall take Delight in ſuch) Inſtructions. Here a Scholar learning Latin will perceive that by reſolving a Latin Sentence into its grammatical Order, it correſponds with the natural Order of the Engliſh; and that the Ellipſis in both is much the ſame. Let young Gentlemen proceed in this manner, and by carrying on the two Languages together they will ſoon become Maſters of the Idioms of both. They will begin to know what they are about, and will

perform

perform their Taſks with Alacrity and Spirit.

In a Word, ſuch a Method will ſo relieve and improve the Mind, that they will ſcarcely feel the irkſome Trammels of a ſtrange and dead Verbality.

Young Gentlemen ought daily to write two or more Sentences according to their Years or Progreſs, from ſome good Engliſh Claſſic; or every other Day, if they have Latin Exerciſes to write. Let them firſt ſpell this Exerciſe off, giving the Rules for Spelling; next the various Significations of each Word, as they find them in their Dictionary; by which they will ſoon acquire a copious Vocabulary, and become acquainted not with Words only, but with Things themſelves. Let them next give an Account of the Parts of Speech one by one, and apply the Rules of Syntax in the Conſtruction. Laſtly, let them reſolve each Sentence, ſupplying every where the Ellipſis. To proceed thus, will ſoon reflect Honour on a Maſter, give the higheſt Satisfaction to a ſenſible Parent, and entail on the Scholar a pleaſing and laſting Advantage.

Something ſimilar to this Method is highly recommended by an ingenious anonymous Writer; who after treating of ſome other

other eſſential Parts of Education, reſumes the Subject of an Engliſh one, as a Matter of the utmoſt Importance.

"Particularly, ſays he, teaching them to write and ſpeak correctly and fluently in their own Language, is the moſt important Inſtruction. One Exerciſe ſhould be daily to write a Page of Engliſh, and after that, to examine every Word by the Grammar Rules; and in every Sentence they have compoſed, to oblige them to give an Account of the Engliſh Syntax and Conſtruction." And ſpeaking of the Education of Greece, whoſe Youth were taught to write their own Language more accurately than we are taught Latin and Greek, aſks," But where is Engliſh taught at preſent?*

Who

* We have Latin Grammar Schools in moſt incorporate Towns; but we have not a profeſſed Engliſh Grammar School in all Britain; notwithſtanding, that take the Youth of the United Kingdom in general, hardly one of an hundred require a Latin Education; though thoſe of all Ranks require an Engliſh one. Engliſh Grammar ought to be taught in every Latin School: And there ought to be a Maſter for the Engliſh Language, in each of thoſe eminent Seminaries of Weſtminſter, Eaton, &c.

I would not do Juſtice, if I did not ſay that the Engliſh Language, to my Knowledge, is taught

with

Who thinks it of uſe to ſtudy correctly that Language which he is to uſe every Day in his Life, be his Station ever ſo high or ever ſo inſignificant. It is in this the Nobility and Gentry defend their Country, and ſerve their Prince in Parliament; in this the Lawyers plead; the Divines inſtruct; and all ranks of People write their Letters, and tranſact all their Affairs: and yet who ſtudies to write this even accurately, not to ſay politely? Every one is ſuffered to form his Style by Chance; to imitate the firſt wretched Model that falls in his way, before he knows what is faulty, or can reliſh the Beauties of a juſt Simplicity." Quotations might here be made from the celebrated Mr. *Locke*, and ſome other learned Writers on Education, ſtrongly recommending the Inſtruction of the Britiſh Youth in the Grammar of their own Language; were it not, that Reaſon as much as Authority ought, in a Matter of ſuch Importance, to determine the Readers Judgment. For, beſides what has been already ſaid, if it be ſeriouſly conſidered, that Grammar is the ſolid Foundation upon which all other

with Care and Propriety in ſeveral of our eminent Boarding-Schools, and that amongſt other particular Advantages Youth reap in theſe Schools, this is one truly permanent.

Science

Science reſts, and as all human Enquiry is divided into Science and Language; and further, as under the latter fall the Ideas and Subjects of the Didactic Style, Oratory, Poetry, Painting and Sculpture; I would aſk whether young Gentlemen ought to be left to form their Style by Chance, or to be obliged to begin the Study of their Mother Tongue, at the very Hour which calls them forth to play their ſeveral Parts upon the great Theatre of Human Life?

In forming the Style, the following Obſervations will be of Uſe.

"That the Language ought to correſpond to the Subject; grand or heroic Actions or Sentiments require elevated Language; tender Sentiments ought to be expreſſed in Words ſoft and flowing; and plain Language devoid of Ornament, is adapted to Words grave and didactic. Language may be conſidered as the Dreſs of Thought; and where the one is not ſuited to the other, we are ſenſible of Incongruity, in the ſame manner as where a Judge is dreſſed like a Fop, or a Peaſant like a Man of Quality. Where the Impreſſion made by the Words reſembles the Impreſſion made by the Thought, the ſimilar Emotions mix ſweetly in the Mind, and augment the Pleaſure: But where

the Impreſſions made by the Thought and the Words are diſſimilar, the unnatural Union they are forced into is diſagreeable. This Concordance betwixt the Thought and the Words has been obſerved by every Critic."

Writers of inferior Rank are continually upon the ſtretch to enliven and enforce their Subject by Exaggeration and Superlatives. This unluckily has an Effect contrary to what is intended. The Reader diſguſted with Language that ſwells above the Subject, is led by Contraſt to think more meanly of the Subject than it may poſſibly deſerve.

All affected Words and harſh Tranſpoſitions ſhould be noted; every Phraſe not uſed in good Authors, or in good Company exploded; harſh Metaphors, which have neither a peculiar Light nor Force, ſhould be diſcarded. For Metaphors are a kind of Embroidery, which do admirably on proper Occaſions, but ſhew a tawdry Mind if it ſcruples to appear, unleſs dreſſed in ſuch Finery.

Amongſt other good Engliſh Claſſics, the Proſe Writings of *Swift* and *Addiſon* are the beſt Models for forming the Style of Youth, by Writing Exerciſes from them. In adjuſting his Language to his Subject, no

no Writer equals *Swift*. Plutarch de gloria Athenienſium, obſerves that *Thucydides* makes his Reader a Spectator, and inſpires him with the ſame Paſſions as if he were an Eye Witneſs. I am entitled, ſays an elegant Writer,* to make the ſame Obſervation on our Country Man *Swift*. From this happy Talent ariſes that Energy of Style which is peculiar to him.

Style in general, may be briefly defined, the proper and elegant Manner of adjuſting the Language to the Subject, or a proper Choice of Words, agreeable to the Rules of Syntax.

If a conciſe or nervous Style be an Ornament, Tautology muſt be a Blemiſh. Tautology conſiſts either in an unneceſſary Repetition of the ſame, or different Words, to the ſame Purpoſe; or in a Repetition of the ſame Senſe in different Words.

An uncultivated Mind naturally falls into Tautology with reſpect both to Words and Sentiment. Nothing can more readily prevent this Fault in Youth, or lay a more ſolid Foundation towards forming their Style, than (after they have written Exerciſes ſufficient to make them Maſters of Syntax) to ply them with Exerciſes of Tautology.

* Lord Kaimes.

The first and perhaps, the best Step in this Requisite, is to dictate a few Sentences at a Time, and to supply the Ellipsis every where, according to the Examples in the Chapter of Ellipsis, and Page 225. This Method will answer two good Ends; first, it will improve the Scholar in the Knowledge of a full and grammatical Construction: secondly, it will shew him all along what Words are elegantly left out by our best Writers, though otherwise necessary to make the Sentence full and grammatical.

The next Step is to prevent a Redundancy of Words apparently synonymous. To accomplish this Particular, a Master, when dictating, will throw in several Words of the same Signification; for Example, if the Word happens to be *requisite*, he will add *fit*, *proper*, *necessary*, &c.† All

† Pope has several Times fallen into this sort of Tautology in the Iliad.

Strength and *Omnipotence* invest thy throne.
Iliad 5. 5.

His *clanging* armour *rung*. Iliad 12. 94.

Fear on their cheek, and *Horror* in their Eye.
Iliad 15. 4.

And like the Moon the broad refulgent shield
Blaz'd with long Rays and *gleam'd* athwart the Field. Iliad 19. 402.

If

All which, the Scholar being unaware, will write. But this Method continued for ſome Time, will prevent a ridiculous Verboſity, by making the Scholar well acquainted with ſynonymous Terms,* and

If a Redundancy be diſguſting to Men of Taſte, ſurely it is not to be juſtified in Addreſſes to the Supreme Being.

"Almighty God, who art the firſt and chief*eſt* Good, engage all the *Powers* and *Faculties* of my Soul to love and delight in thee, and to place all *Affiance*, *Truſt* and *Confidence* in thee." Nelſon's Companion, P. 418.

I do not ſpeak of the Verboſity in Extempore Prayers, when ſpun out to an indiſcreet Length.

There is a ſort of Tautology often to be met with in low Writers, where a Word or Words are inſerted which have no relation to the Senſe: Of this Nature is the following Example. "You that are a Step higher than a Philoſopher, a Divine, yet have too much Grace and Wit *than* to be a Biſhop." Pope's Letters, 80. *Than* is a Tautology, it ought to be, yet have too much Grace and Wit to be a Biſhop; or, leaving out *too much*, thus,—Yet have more Grace and Wit than to be a Biſhop; for *than* always follows the Comparative, but never the Poſitive Degree, ſee Page 134.

* In order to avoid a Redundancy of Synonyms, the Scholar muſt ply his Dictionary heartily in every Exerciſe. The Maſter will not Place the proper Term always firſt as in Page 232, but ſometimes in the middle, and ſometimes at the end.

with the Term beſt adapted to the Subject; ſo as to be in ſome meaſure an Introduction to the proper Choice of Words. Theſe Exerciſes may be interſperſed with falſe Syntax, becauſe in ſome Writers both Tautology and falſe Syntax are to be met with in the ſame Sentence.

When the Scholar is ſufficiently verſed in the abovementioned Exerciſes, he will proceed to the proper Arrangement of Words and Members in a Period. The Examples extracted from Lord Kaimes's admired Elements of Criticiſm, Vol. 2. Sect. 2. are perfectly adapted to my Plan for forming the Style, and bid fair to crown the work. If any Maſter ſhould find that there is not a ſufficient Number of thoſe Examples of improper Arrangement; it is eaſy to dictate more from any good Writer, by miſplacing the Words, Members, or Circumſtances.

It may be proper now, to mention another Exerciſe of very great Importance, recommended by the anonymous Writer abovementioned, viz. "To oblige young Gentlemen to ſpeak every Day their unwritten Thoughts on any Subject in Engliſh. Let them read an Oration in Tully or Livy, let them read it to themſelves in Latin as often as they pleaſe, then ſhut the

Book

Book and ſpeak the Senſe of it *extempore* in unpremeditated Words. A little Uſe will make it moſt agreeably eaſy; and what a Habit is this for a Man of Quality? Begin with a Fable of Phædrus, thence to a ſhort Speech in an Hiſtorian: You will be amazed how ſoon they will enter into the Spirit of Cicero, and plead the Cauſe of Ligarius with his Ardour, and feel what they utter. This is the Ambition I would have you purſue: Afford to Gentlemen this diſtinguiſhing, this neceſſary Education, and become thus a Nurſery of State Orators. I need not adviſe you to give them a Taſte of our beſt Poets, and to make them read aloud gracefully," &c.†.

I was ſorry to differ from this ſenſible Writer in the Preface to the *Britiſh Grammar*; but from Experience I am ſtill of the ſame Opinion, namely, that it would be more rational to let young Gentlemen firſt deliver their written Thoughts, I mean the Subjects given them for Exerciſes as the Foundation of Oratory, whether extemporary or ſtudied. It is an Obſervation, that we muſt be born Poets, but that we may become Orators: *Naſcimur Poetæ, Fimus Oratores.*

† A ſelect Collection is much wanted in our Schools for the Purpoſes of Reading and Speaking well.

Oratores. Let young Gentlemen then have Variety of Exerciſes from our pureſt Writers, Speeches or Orations the moſt elegantly tranſlated, put into falſe Grammar, Tautology, &c. let them firſt render their Exerciſe into the Style of the Original; after which let them read the Subject, whether a ſhort Speech, an Oration, or part of one, two or three times over, and then deliver it *extempore.* This is in a great meaſure delivering their own Compoſitions which is a vaſt help to the Memory, as every Gentleman can witneſs who delivers his own Compoſitions *extempore* either from the Pulpit, or at the Bar.

It is greatly to be lamented that the fair Sex have been ſo ſhamefully neglected with regard to a proper Engliſh Education; without which, I cannot ſee how a young Lady can be Company even to herſelf. Cuſtom, though in Point of Genius they are not inferior to the other Sex, has deprived them of any Benefit reſulting from a Latin and Greek Education: But is a Lady of Birth or Fortune to be deprived of the laſting Pleaſure reſulting from a Capacity of expreſſing herſelf with Propriety and Fluency in Speaking and Writing her own Language? A Qualification which muſt more particularly diſtinguiſh her from the illiterate

illiterate Vulgar, and throw a Luſtre on all her other Accompliſhments?

The ſame Rule laid down for young Gentlemen who are to learn Latin, will hold with relation to young Ladies who are to learn French; viz. to lay the Foundation of Grammar in that of their own Tongue. For the Grammars of all Languages are of near Affinity; and the French Rules of Syntax, as far as they go, are perhaps more Analogous to thoſe of Engliſh than the Latin Rules are.

In the Exerciſes of falſe Syntax upon each of the fifteen general Rules, that the Scholar might not be too much embarraſſed at his firſt ſetting out, there is no Word falſe, but what is diſtinguiſhed by Italics, and relates immediately to the Rule. However, a Maſter, when dictating, may mix the Exerciſes, and make them as promiſcuous as he pleaſes.

The third Chapter contains promiſcuous Exerciſes of falſe Syntax both in Proſe and Verſe; and to aſſiſt thoſe who would improve themſelves without a Maſter, the Figures 1, 2, 3, &c. refer to the true Syntax at the Bottom of the Page.

To conclude, being aware that a bulky Book of this Nature is diſguſtful to Maſters, and always diſheartening to Scholars; the ſeveral Materials have been crowded within as

as narrow Bounds as was conſiſtent with Perſpicuity, an Ingredient, which, to thoſe converſant with Method, will, it is hoped, appear throughout this Performance. But after all, tho' I may not have reached the intended Goal, yet if I have drawn up a more extenſive and beneficial Plan, than has been hitherto offered to the Public, and have, for the Honour and Improvement of the Engliſh Language, and for the Benefit of the Youth of theſe Kingdoms, ſtruck out a ſhorter and ſmoother Road towards the great and ultimate End; I ſhall have the Satisfaction to think, that I have not miſpent my Time in the Service of the Community.

A REGULAR

A REGULAR ENGLISH SYNTAX.

CHAP. I.

INTRODUCTION.

HAT is Grammar? Grammar is the Art of expreſſing true Orthography in Writing, juſt Quantity in Speaking, and the proper Relations of Words in Conſtruction. A Grammar, therefore, of whatever Language, ſhould teach the Art of ſpeaking and writing that Language well. An Engliſh Gram-

mar ſhould teach to ſpeak and write the Engliſh Language correctly.

How many Parts has Grammar? Grammar has four Parts, viz. Orthography, Proſody, Etymology, and Syntax. Orthography teaches to ſpell or write every Word with proper Letters; as nation, not naſhun; precious, not preſhus; tomb, not toom; taught, not taut, &c. Proſody conſiſts of two Parts: The firſt teaches the true Pronunciation of Words and Syllables; compriſing Accent, Quantity, and Emphaſis; and the other the Art of making Verſes. Etymology teaches the Expoſition or Kinds of Words; their Derivation, Change, Analogy or Likeneſs to one another in any Language. Syntax teaches the right placing or joining of Words together in Sentences. Hence we ſee, that Grammar treats of Letters, Syllables, Words, and Sentences.

SECTION I.

Of LETTERS.

WHAT is a Letter? A Letter is the Sign, Mark, or Character of a ſimple or uncompounded Sound. Are Letters Sounds? No; Letters are only the Signs or Symbols of Sounds, not the Sounds themſelves. How many Letters are there in the Engliſh Language? Twenty-ſix, a b c d e f g h i j k l m n o p q r s t u v w x y z. Theſe Letters are divided into Vowels and Conſonants. What is a Vowel? A Vowel is a Letter which makes a full and perfect Sound of

of itſelf, without joining any other Letter to it. There are five Marks for Vowels in the Engliſh Tongue, a, e, i, o, u, and (y) at the End of Words for ie. Y is alſo a Vowel in the middle of all Words of Greek Origin.

What is a Diphthong? A Diphthong is the Meeting of two Vowels in one Syllable. There are twenty Diphthongs in the Engliſh Language, viz. ai, au, ea, ee, ei, eo, eu, ie, oa, oi, oo, ou, ui, ay, ey, oy, uy, aw, ew, ow. The laſt ſeven may be called improper Diphthongs; becauſe they are only written at the End of Words, to expreſs the Sounds of the proper Diphthongs they repreſent; as, ay is always written at the End of Words for ai; ey for ei; oy for oi; uy for ui; aw for au; ew for eu; ow for ou.

What is a Triphthong? A Triphthong is the meeting of three Vowels in one Syllable. There are three Triphthongs in our Language, viz. 1. Eau, which ſounds (u) long, in beauty, with its Derivatives; but (o) long, in beau. 2. Ieu in lieu, adieu. 3. Iew in view.

What is a Conſonant? A Conſonant is a Letter which cannot make a perfect Sound without adding ſome ſingle or double Vowel either before or after it; as, ab or be, eat or tea; and therefore derives its Name from conſounding, or ſounding together with the Vowels.

There are twenty-one Conſonants, b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z. They are divided into Mutes and half Vowels. The Mutes cannot make a Sound without a Vowel; as, b, c, d, f, g, h, j, k, p, q, s, t, v, x, z. A half Vowel, or Liquid, makes an im-

perfect Sound, without joining any other Letter to it; as, l, m, n, r. W and y have complete Sounds; w ſounds like (oo); y, as a Conſonant, ſounds like ſhort (i) twice, but rapidly pronounced.

Of all theſe Conſonants (c) and (g) ſuffer the moſt viſible change as to their Sounds. C ſounds always hard like (k) before the Vowels a, o, u, and the Conſonants l, r, t; as, came, come, cup, clear, creep, act, &c. but before the Vowels e, i, y, or before an Apoſtrophe, it ſounds without exception like (s); as cell, city, cypreſs, plac'd for placed. G, without Exception, keeps its guttural hard Sound before a, o, u, as, game, gold, gun, &c. and before all Conſonants: But before e, i, y, or before an Apoſtrophe, it ſounds ſoft like (j), i. e. (dſh); as, gender, ginger, gypſy, judg'd for judged. G has this ſoft Sound before e, and i, in all Words derived from the Greek, Latin, and French. In ſome Words purely Engliſh (g) keeps its hard Sound before e, and i; as, get, gift, gilt, geld, together, begin, give, gild, gird, girt, with their Derivatives and Compounds. G retains its hard Sound before e, and i, in all Hebrew Names of the Bible; and wherever two gg's come together, they are both hard, though e, i, or y follow; as, dagger, ſtagger, begging, hugging, dreggy, craggy, foggy.

SEC-

SECTION II.

Of SYLLABLES.

WHAT is the Uſe of Letters? Letters ſerve to make Syllables; Syllables, properly combined, produce Words; Words, properly combined, produce Sentences; Sentences, properly ordered, produce a Speech or Diſcourſe.

What is a Syllable? A Syllable is a complete Sound uttered in one diſtinct Breath; as, O, come, let, us, ſing, to, the, Lord, for, he, is, good; in the utterance of which Words we obſerve twelve diſtinct Motions of Breathing.

What Letters can make a Syllable? One ſingle, or one double Vowel only; or any one of the ſingle or double Vowels joined to any one of the ſingle or double Conſonants, can make a Syllable. No Number of Conſonants can make a Syllable without a Vowel; as, S t r n g t h can make no Syllable of themſelves; but if I put in (e) betwixt (r) and (n), thus Strength, it makes a Syllable and proper Word. Therefore, as many Vowels, ſingle or double, as are found in a Word, of ſo many Syllables does that Word conſiſt; as good 1, ſeem-ly 2, in-form-er 3, per-pe-tu-ate 4, de-po-pu-lat-ed 5, in-ſen ſi-bi-li-ty 6, un-phi-lo-ſo-phi-cal-ly 7, in-com-pre-hen-ſi-bi li-ty 8.

Why are there two Vowels in (good), and but one Syllable? Becauſe a Diphthong makes but one Syllable, having but one diſtinct Sound.

But why are there five Vowels in (perpetuate)

and only four Syllables? Becauſe the final or ſilent (e) ſerves only to lengthen the Sound of the foregoing Vowel, and being never pronounced, cannot increaſe the Number of Syllables.

What is a Monoſyllable? A Word of one Syllable.

What is a Diſſyllable? A Word of two Syllables.

What is a Triſſyllable? A Word of three Syllables.

What is a Polyſyllable? A Word of many Syllables.

How many general Rules have you for the true Diviſion of Syllables? Five.

RULE I. When a ſingle Conſonant comes between two Vowels, it goes with the laſt Vowel in dividing the Syllables. As, a-bate, a-bo-mi-nate, hu-mi-li-ty, lu-mi-na-ry, py-ra-mid, ra-pa-ci-ty, &c. X is kept with the firſt Syllable; as, ex-alt, &c.

RULE II. When two Conſonants meet between two Vowels, which are not proper to begin a Word, they are parted in dividing the Syllables. As, ab-hor, am-buſh, con-vent, dor-mant, flim-ſy, knot-ty, mor-tar, &c.

RULE III. When two or three Conſonants meet between two Vowels, which are proper to begin a Word, they go with the laſt Syllable in the Diviſion. As, a-bridge, de-ſtroy, de-throne, e-ſcort, pro-ſpect, pro-ſtrate, &c.

RULE

RULE IV. When three or four Conſonants meet between two Vowels, which are not proper to begin a Word, the firſt Conſonant is always kept with the firſt Syllable. As, ab-ſtain, ab-ſcond, for-treſs, mar-ſhal, mer-chant, tran-ſcribe, &c.

RULE V. When two Vowels that make not a Diphthong meet in the Middle of Words, they are parted in dividing the Syllables. As, Bri-ar, cli-ent, li-on, li-ar, ri-ot, tri-al, vi-ands, &c.

Have you no Exceptions from theſe general Rules? From theſe general Rules are excepted derivative and compound Words.

How many Sorts of Words are there? All Words whatſoever are either primitive or derivative, ſimple or compound.

What is a primitive or ſimple Word? A primitive or ſimple Word is ſuch as cannot be derived from any other Word in the ſame Language; as, man, good, hope, kind, honeſt, &c.

What is a derivative Word? A derivative Word is a primitive or ſimple Word, with the Addition of a Syllable or Syllables to the ſame; as by adding (ly) to the primitive Word man, is formed the derivative Word man ly; ſo from the primitive good, by adding (neſs) comes the derivative good-neſs; and by adding the Syllable (y) to the primitive honeſt, is formed the derivative honeſty. The additional Syllables or Terminations that form derivative Words are, able, al, ance, ary, age, ard, ate, ation, ed, done, en, ence, ent, er, es, eſs, eſt, et, eth, ice, ing, iſh, iſm, iſt,

ity, ize, leſs, ly, ment, neſs, oc, or, ous, kin, ric, ſhip, ty, ure, y.

What is a compound Word? A compound Word is formed of two or more ſimple Words; as gold-ſmith, ſhip-wreck, wheel-wright, manhood, Fiſh-ſtreet-hill, &c. or of a ſimple Word, and a Prepoſition ſet before it; as diſ-pleaſe, unfit, fore-ſight, out-do, trans-form, &c.

How are derivative Words ſpelled? In ſpelling of derivative Words, the Primitive muſt always be kept whole; thus, tempt, tempt-ed; form, form-ing; covet, covet-ous; ſecond, ſecondary, &c.

Except 1. When the Primitive ends with a Vowel, and the Syllable which is added begins alſo with a Vowel, then the firſt Vowel is always dropped; as, fame, fam-ous; love, lov-ing; dance, danc-ing; trifle, trifl-ing; humble, humbl-ing; bubble, bubbl-ing; deſire, deſir-ing; derive, deriv-ed, &c. But (e) is not dropped after (c) and (g) before (able); as, peace, peace-able; ſervice-able, charge-able, change-able, &c. becauſe if the (e) was dropped, (c) and (g) would aſſume their hard Sounds before (a) in able. If the additional Syllable which makes the Derivative begins with a Conſonant, then the Vowel in the Primitive is alſo retained; as, love, love-ly; like, like-neſs; confine, confine-ment; manage, management, &c.

What is your ſecond Exception? When the primitive Word ends with (y), it is changed into (i) in the Derivative; as, duty, duti-ful; craſty, craſti-neſs; angry, angri-neſs; envy, envi-ous, &c.

&c. but (y) is retained before the Syllable (ing); as, teſtify-ing, multiply-ing, envy-ing, &c.

What is your third Exception? When a Word of one or two Syllables ends with a ſingle Conſonant, and no Diphthong goes before it, and the Accent lies on the laſt Syllable, then that Conſonant is always doubled in the Derivative; as, man, man-ned; pen, pen-ned; tin, tin-ned, ſin, ſinned; ſan, fan-ning; ſtir, ſtir-red; ſtop, ſtop-per, &c. prefér, prefer-red; compél, compel-led; acquít, acquit-ted; omít, omit-ted; defér, defer-red, &c. But when the Accent is on the firſt Syllable, the Conſonant is not doubled; as, prófit-ed, bánter-ing, plúnder-ed, thúnder-ing, múr-mur-ing, &c.

SECTION III.

Of ACCENT.

WHAT is Accent? Accent is the Riſing and Inflection of the Voice upon a certain Syllable in a Word, which Syllable muſt be better heard than the reſt of the Word; as in *Thúnder*, the Streſs of the Voice lies on the firſt Syllable (*Thun*), which takes the Accent, and is therefore louder or better heard than the ſecond Syllable (*der*). So, to *confoúnd*, the ſecond Syllable, which has the Accent, is louder and better heard than the firſt (*con*). So, in *Conſanguínity*, the third Syllable (*guin*), which takes the Accent, is louder and better heard than

the reſt of the Syllables. The Syllable that takes the Accent is always long by Inflexion.

What do you underſtand by Quantity? Quantity is the proper Meaſure of Syllables, determining them to be long or ſhort. A long Syllable takes double the time in pronouncing that a ſhort one does; as, băb, bābe; hĕr, hēre; fĭr, fīre; rŏb, rōbe; tŭn, tūne.

What is Emphaſis? As Accent is the Riſing of the Voice upon a certain Syllable in a Word; ſo Emphaſis is the Elevation of the Voice upon a certain Word or Words in a Sentence. The emphatical Word or Words, carrying an Importance in themſelves, and on which the Senſe of the reſt depends, muſt always, wherever they are found, whether in the Beginning, Middle, or End of a Sentence, be pronounced with a fuller and ſtronger Tone of Voice.

What do you mean by Cadence? Cadence is directly oppoſite to Emphaſis; for as Emphaſis is the riſing, Cadence is the falling of the Voice upon one or more Words in a Sentence. Cadence generally takes place at the End of a Sentence, unleſs the Sentence cloſes with an emphatical Word.

CHAP.

CHAP. II.

Of the Eight SORTS of WORDS, or PARTS of SPEECH.

WHAT do you mean by a Word? A Word is an articulate Voice, ſignificant by Compact; of which no Part is of itſelf ſignificant*.

Are Words Things or Ideas? No: Words are neither Things nor Ideas; but only the Signs or Symbols of Ideas ‡.

How many Parts of Speech are there? There are eight Sorts of Words of a different Nature, which we call eight Parts of Speech, viz.. Noun, Pronoun, Verb, Participle, Adverb, Conjunction,

* Every whole of Speech, every Section, Paragraph, or Sentence, implies a certain Meaning, diviſible into other Meanings; but Words imply a Meaning which is not ſo diviſible; and are therefore the ſmalleſt Parts of Speech, as nothing leſs than a Word can have any Meaning at all. Now the Words, *Get Wiſdom*, have each a Meaning; but there is no Meaning in any of their Parts: neither in the Letters of the firſt, *G-e-t*, nor in the Syllables of the laſt: thus, *Wiſ dom*.

‡ Words are the Symbols of Ideas, both general and particular; yet of the general primarily, eſſentially, and immediately; of the particular, only ſecondarily, accidentally, and mediately.

Preposition, Interjection; under which all the Words of a Language are comprized.

Are the Parts of Speech the same in the English as in other Languages; Yes; for that which is a Noun in English, is a Noun in the Latin, Greek, French, Italian, &c. Languages.

SECTION I.

Of a NOUN.

WHAT is a Noun? A Noun is the Name of a thing that may be perceived either by the Senses or Understanding; which conveying some certain Idea or Image to the Mind, it wants not the Help of any other Word to make us understand it.

What do you mean by the Senses? The Hearing, Seeing, Smelling, Tasting, and Feeling: So that whatever I can hear, see, smell, taste, or feel, is a Noun.

How is a Noun Substantive divided? A Noun Substantive is proper, common, or abstract.

A Noun proper is a Word which belongs to some Individual, or particular one of a Kind; as, James, Mary, London, Thames, &c.

What is a Noun common? A Noun Substantive common is a Word which belongs to all of a Kind; as, man, woman, city, river, &c.

Is the Word James a proper or a common Name? It is a proper Name; because it belongs to some particular one of a Kind; for James is not the Name of every Man.

Are

Are the Words, Man, Woman, proper or common Names? They are common; becauſe they belong to all of a Kind; for every Man is called a Man, and every Woman is called a Woman; but every Man is not called James; nor every Woman Mary.

Are the Words, horſe, dog, ſhip, river, proper or common Names? They are common; for every Horſe is called a Horſe, and every Dog is called a Dog, and every Ship is called a Ship, and every River is called a River.

Are the Words, Bucephalus, Turk, Terrible, Thames, proper or common Names? They are proper; becauſe they belong to ſome individual or particular ones of a Kind; for every Horſe is not called *Bucephalus*; nor every Dog *Turk*; nor every Ship *Terrible*; nor every River *Thames*.

What Nouns are the Objects of the Underſtanding? They are called Abſtract Nouns; becauſe they are abſtracted or ſeparated from material Subſtances (which are the Objects of the outward Senſes), and are only perceptible by the more refined Operations of the Mind. Such are all the Species of Attributes, Virtues, Vices, Paſſions, and Affections, &c. as, juſtice, mercy, goodneſs, temperance, fortitude, patience, revenge, knavery, anger, joy, grief, love, truth, faith, hope, pride, luſt, malice, &c.

SECTION II.

Of NUMBERS.

THERE are four Characteriſtics viſible in, or pertaining to a Noun, viz. Number, Caſe, Gender, and Article.

What is Number? Number is the Diſtinction of one from two, or many. There are two Numbers, the Singular and the Plural. The Singular Number is uſed when we ſpeak of one Perſon or Thing; as, a Boy, a Dog, a Stone, a Tree, &c. The Plural Number is uſed when we ſpeak of more Perſons or Things than one; as, Boys, Dogs, Stones, Trees, &c.

The Plural Number is generally formed by adding (s) to the Singular. But if the Singular Number ends in ch, ſh, ſs, or x, then the Pronunciation, requires that (es) be added to the Singular; as, church, church-es; bruſh, bruſh-es; witneſs, witneſs-es; box, box-es. And if the Singular ends in ſe, ze, ce, or ge, pronounced ſoft, then the (s) that is added to make the Plural, cannot be heard without making another Syllable; as, horſe, horſ-es; breeze, breez-es; face, fac-es; age, ag-es.

Words in (f) and (fe) do, for eaſe in Pronunciation, make their Plural by changing (f) and (fe) into (ves); as, calf, calves; half, halves; knife, knives; leaf, leaves; loaf, loaves; ſheaf, ſheaves; ſelf, ſelves; thief, thieves; wife, wives; ſhelf,

ſhelf, ſhelves; wolf, wolves. The following Words ending in (f) and (ff) make their Plural by adding only (s), viz. hoof, roof, grief, dwarf, miſchief, handkerchief, relief, muff, ruff, cuff, ſnuff, ſtuff, puff, cliff, ſkiff. But ſtaff makes ſtaves in the Plural.

Some Words have their Plural in (en); as, Child, children; Man, men; Woman, women; Ox, oxen; Brother, brethren, or brothers: Chicken is not Plural; we ſay Chicken, Singular, chickens, Plural. The following Plurals are irregular.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Die	Dice	Louſe	Lice	Penny	Pence	Foot	Feet
Mouſe	Mice	Gooſe	Geeſe	Tooth	Teeth	Sow	Swine

Deer, Hoſe, Sheep, Fern, are uſed alike in both Numbers.

Have all Words a Singular and a Plural Number? No, whatever Nature or Art has made double, wants the Singular Number; as, Aſhes, Bowels, Bellows, Breeches, Entrails, Lungs, Sciſſars, Snuffers, Thanks, Tongs, Wages, Alps, Annals, Kalends, Ides, Nones, *&c.*

A ſtill greater Number of Words have no Plural; as, the Names of Men and Women, Cities, Countries, Mountains, Rivers, *&c.* The Names of Virtues, Vices, Habits, Metals, Liquids, Herbs, unctuous Matter; as, Fat, Wax, Pitch, Glue, *&c.* and moſt Sorts of Grain, as Wheat, Rye, Barley, Darnel, except Oats and Tares; Pea makes Peas in the Plural, and Bean makes Beans;

Beans; from Herbs are excepted Coleworts, Leeks, Artichokes, Cabbages and Nettles.

Have Adjectives any Number? Adjectives have no Difference of Numbers; for when an (s) is added to an Adjective to make the Plural Number, it becomes a Substantive; as, Goods, for good Things or Wares; News, for new Things; Whites, for white People; Blacks, for black People, *&c.*

SECTION III.

Of CASES.

HAVE we any Cases in our Language? We have but one, called the Genitive Case, which ends both in the Singular and Plural in (s) or (es) if the Pronunciation requires it; as Homer's Iliad, for the Iliad of Homer; Virgil's Æneid, for the Æneid of Virgil; the Churche's Peace, for the Peace of the Church.

Does ('s) when added to a Noun to denote the Genitive Case, ever signify *his*? No, ('s) always denotes Poſſeſſion or Relation, and ſignifies *of*; as Man's Breath, for the Breath of Man; not Man *his* Breath. Queen Dido's Vow, for the Vow of Queen Dido; not Queen Dido *his* Vow. Diana's Chaſtity, for the Chaſtity of Diana; not Diana *his* Chaſtity. When there are three Nouns, to prevent a Circumlocution, the ſecond Noun forms the Genitive Caſe; as, the King of Spain's Grandees, inſtead of repeting *of* twice thus, The Grandees of the King of Spain. And when three

or

or more Nouns are connected by *and*, *or*, and *nor*, to prevent hiſſing, the Genitive Caſe may be formed only from the laſt; and the Poſſeſſive ('s) be underſtood to each of the foregoing Nouns. As, Theſe are Abraham, Iſaac, and Jacob's Poſterity. It is either in Homer, Virgil, or Ovid's Works. It is neither Hannibal, Pompey, Cæſar, nor Alexander's Sword.

Since we have but one Caſe, how do we expreſs the Relation of one Thing to another? The Powers of the Nominative and Accuſative Caſes are expreſſed by Situation; the reſt of the Caſes by the Prepoſitions of, to, for, with, in, from.

SECTION IV.

Of GENDERS.

WHAT is Gender? Gender is the Diſtinction of Sex, or the Difference between Male and Female. We diſtinguiſh the Genders, or the Male and Female Sex, four different Ways, *.

1. We

* As we are freed from the Trouble of Variety of Caſes, by our Nouns having no Diverſity of endings; ſo our Language, following Nature alone, has another great Advantage reſulting from the ſame Cauſe, namely, its not being diverſified by Genders.

It is a general Rule in the Engliſh Tongue (except only when infringed by a Figure of Speech) that no Subſtantive is Maſculine, but what denotes a Male Animal Subſtance; none Feminine, but what denotes the

1. We expreſs the Difference of Sex by different Words; thus,

Male.	Female.	Male.	Female.
Batchelor,	Maid, Virgin	Friar,	Nun.
Boar,	Sow.	Gander	Gooſe.
Boy,	Girl.	Horſe,	Mare.
Bridegroom,	Bride.	Huſband,	Wife.
Brother,	Siſter.	King,	Queen.
Buck,	Doe.	Lord,	Lady.
Bull,	Cow.	Lad,	Laſs.
Bullock,	Heifer.	Man,	Woman.
Cock,	Hen.	Ram,	Ewe.
Dog,	Bitch.	Sloven,	Slut.
Drake,	Duck.	Son,	Daughter.
Drone,	Bee.	Stag,	Hind.
Father,	Mother.	Uncle,	Aunt.

the Female Animal Subſtance; and that when the Subſtance has no Sex, the Subſtantive is always Neuter. But it is not ſo in the learned Languages, nor in many of the modern Tongues. Theſe, all of them have great Multitudes of Words, ſome Maſculine, ſome Feminine, which have References to Subſtances, where Sex never had Exiſtence. And as they never vary the Gender which they have once acquired, our Language has a ſingular Advantage which theſe have not. For Example; we cannot ſay *hæc Virtus*, or *hic Virtus*; *la Vertu*, or *le Vertu*; but we can ſay in Engliſh, Virtue is its own Reward, or Virtue is her own Reward: Time maintains it wonted Pace, or Time maintains his wonted Pace. This Liberty enables us to mark with a peculiar Force, the Diſtinction between the ſevere or logical Stile, and the ornamental or rhetorical.

Male.

Male.	Female.	Male.	Female.
Maſter,	Dame.	Widower,	Widow.
Maſter,	Miſs.	Wizzard,	Witch.
Milter,	Spawner.	Whore-monger,	Whore, or Strumpet.
Nephew,	Niece.		

2. When there is but one Word to expreſs both Sexes, as Child, Goat, Cat, Aſs, *&c.* then we add another Word to diſtinguiſh the Sex; thus, a Male Child, a Female Child; a he Goat for the Male, a ſhe Goat for the Female; a he Cat for the Male, a ſhe Cat for the Female; a he Aſs for the Male, a ſhe Aſs for the Female.

3. We ſometimes add another Subſtantive to the Word to diſtinguiſh the Sex; as a Man-Servant, a Maid-Servant; a Man-Cook, a Woman-Cook; a Cock-Sparrow, a Hen-Sparrow; a Cock-Lark, a Hen-Lark; a Pea-Cock, a Pea-Hen, *&c.*

4. The following Words form the Feminine regularly, by eſs; as,

Male.	Female.	Male.	Female.
Abbot,	Abbeſs.	Emperor	Empreſs.
Actor,	Actreſs.	Fornicator	Fornicatreſs
Adulterer,	Adultereſs.		
Ambaſſador,	Ambaſſadreſs.	Fautor	Fautreſs
		Governor	Governeſs
Baron,	Baroneſs.	Heir	Heireſs
Benefactor,	Benefactreſs	Prieſt	Prieſteſs
Count,	Counteſs.	Prince	Princeſs
Deacon,	Deaconeſs.	Prior	Prioreſs
Duke,	Dutcheſs.	Poet	Poeteſs
Elector,	Electreſs.	Prophet	Propheteſs

Male.	Female.	Male.	Female.
Hunter	Huntreſs	Shepherd	Shepherdeſs
Inchanter	Inchantreſs	Sorcerer	Sorcereſs
Jew	Jeweſs	Sultan	Sultaneſs
Lion	Lioneſs	Tutor	Tutoreſs
Marquis	Marchioneſs	Traitor	Traitoreſs
		Tyger	Tygreſs
Maſter	Miſtreſs	Songſter	Songſtreſs
Patron	Patroneſs	Seamſter	Seamſtreſs
Protector	Protectreſs	Viſcount	Viſcounteſs
Peer	Peereſs		

There are ſome Words which make their Feminine in ix; as Adminiſtrator, Adminiſtratrix; Procurator, Procuratrix; Executor, Executrix; Teſtator, Teſtatrix: There is one Feminine ending in (ine), as Hero, Heroine, Addiſon. Heroeſs, Chapman.

We give ſex to, or perſonify the following Words repreſenting inanimate Things, *viz.* Sun, Time, Death, Sleep, Maſculine, Boat, Veſſel, City, Church, Country, Earth, Moon, Gun, Nature, Fortune, Soul, Ship, Fiddle; Feminine: *Virtue*, with moſt of its Species, is Feminine, and ſo is *Vice*, for being Virtue's oppoſite; the Furies are alſo Feminine.

Note, That the common Words we uſe to expreſs the Difference of Sex by are *he* and *ſhe*. When we ſpeak of the Male Sex, we uſe the Word *he*; and when we ſpeak of the Female Sex we uſe the Word *ſhe*: But when we ſpeak of a Thing that is Neuter, *i. e.* neither of the Male nor

nor Female Sex, but without Life, we uſe the Word *it*.

SECTION V.

Of the ARTICLES.

WHAT is an Article? An Article is a Word placed before a Subſtantive, for the more particular expreſſing or determining of its Signification. There are two Articles in our Language, *a* and *the*; and theſe are really adjectives, as they are added to Nouns, and cannot ſubſiſt or convey any Idea without them.

Where is *a* written? *A* is written before a Word beginning with a Conſonant; but when the Word begins with a Vowel, or (h) if the (h) be not ſounded, then we write an inſtead of *a*; as an Aſs, an Apple, an Evil, an Eye, an Hour, an Hoſt, an Heir, an Honour; but a Hand, a Heart, a Hare, *&c.* becauſe the (h) is ſounded. *A* is an Article of Number, and ſignifies one; as, a Man, *i. e.* one Man; an Hour, *i.e.* one Hour, *&c.*

What is the Difference between *a* and *the*? *A* or *an* denotes the applying of a general Word to ſome individual Perſon or Thing, in a large or unlimitted Senſe, *i. e.* not telling what particular Perſon or Thing we mean; as a man, a horſe, a church, a town, *&c. i. e.* any man, horſe, church, or town, in general; but no man, horſe, *&c.* in particular. *A* or *an* therefore is uſed before Words of the ſingular Number only. *The* is called a demonſtrative Article; becauſe it denotes what

what particular Perſon or Thing we mean; as the man, the horſe, the church, the town, &c. *i. e.* ſome particular man, horſe, church, and town, ſpoken of, and known to us before. *The* is written, therefore, before the Singular and Plural Number, as, the man, the men; the horſe, the horſes, &c. The Articles are never put before the Pronouns, nor the proper Names of Men, Women, Kingdoms, Cities, nor the particular Names of Virtues, Vices, Metals, Corns, Herbs, except when we ſay by Way of Diſtinction, He is a Howard, he is a Hamilton, *i. e.* one whoſe Name is Howard or Hamilton.

We ſometimes put the Article *the* before the proper Names of Ships, Rivers, Mountains, &c. when a Subſtantive is underſtood; as, he commands the Defiance, *i. e.* the Ship called the Defiance; ſhe lies in the Thames, *i. e.* in the river Thames, &c.

Why have not the Pronouns and proper Names the Articles put before them? Becauſe the Articles are put only before Words which require defining; and the Pronouns and proper Names do of themſelves particularly diſtinguiſh the Perſons or Things of which we ſpeak; for it would be abſurd to ſay, the I, the thou, the John, the Thomas. Cannot I ſay, he commands *the* John, *the* Thomas, *the* Elizabeth, &c. Yes, but *Ship* is underſtood to each; *i. e.* he commands the Ship (called) John, &c.

The Articles are definite and indefinite; the definite Article is *the*, which determines the Senſe to ſome particular Perſon or Thing. The indefinite Article is *a*, which does not determine the Senſe

Senſe of the Word to any particular Perſon or Thing.

SECTION VI.

Of the ADJECTIVE, with its Compariſon.

WHAT is an Adjective? An Adjective is a Word which expreſſes the Qualities, Manners, or Properties of a Noun Subſtantive; as, good, bad, wiſe, fooliſh, virtuous, gallant, brave, valiant, generous, honeſt, ſober, induſtrious, vicious, wicked, tall, little, poor, rich, *&c.* are all Adjectives, and expreſs the Qualities or Properties of the Noun *Man*; as, a good Man, a bad Man, a wiſe Man, a fooliſh Man, *&c.* So narrow, broad, thick, thin, fine, coarſe, black, white, brown, yellow, red, green, *&c.* are Adjectives, and denote the Qualities or Properties of the Noun *Cloth*; as, narrow Cloth, broad Cloth, thick Cloth, thin Cloth, black Cloth, white Cloth, *&c.*

What is the Difference between a Noun and an Adjective? A Noun Subſtantive is the Thing itſelf, and ſubſiſts of itſelf, as *Gold* is the Subſtance of Gold, or Gold itſelf, without regard to its Qualities or Properties, which are merely accidental; a Noun, therefore, can make Senſe, or convey a perfect Idea by itſelf: As, What did he betray his Country for? Anſwer. Gold. The Adjective having no Subſtance of its own, is dependent on, and inherent in the Subſtantive, and can make no Senſe by itſelf; as, What did he betray

tray his Country for? Anſwer. Yellow: Here, the Adjective yellow can convey no perfect Idea till the Noun Gold be joined to it.

How may we readily diſtinguiſh an Adjective from a Noun? An Adjective can make Senſe with the Word Thing after it; as, a good thing, a bad thing, a white thing, a black thing, a round thing, &c.

Can Adjectives be added to Nouns only? Adjectives, preſerving their Nature, are capable of being added to Nouns only, in order to explain their Manner of Being, in reſpect of ſome Quality, Number, Figure, Motion, Relation, Poſture, Habit, &c.

Do not Adjectives ſometimes ſtand by themſelves? Yes, Adjectives often ſtand by themſelves; as, the gay, the young, the old, the lame, the blind, the free, the active, the brave, the bold, the wiſe, the chaſte, the virtuous, the mighty, the noble, the rich, the poor, the righteous, the juſt, the amorous, &c. But then ſome Subſtantive is always underſtood, ſuch as Man or Men, Woman or Women, Perſon, or People, Part, World, &c. as, the gay (World) the gay (Part of Mankind) the young (People); Fortune favours the brave (Man) &c.

This elegant Freedom of uſing Adjectives Subſtantively, adds Variety and Beauty to our Language.

Adjectives in our Language have neither Caſe, Gender nor Number; the only Variation they have is by Compariſon.

What is Compariſon? Compariſon is the increaſing or decreaſing the Quality by degrees; thus

thus we ſee one Thing white, another whiter, and a third whiteſt.

How many Degrees are there? There are three Degrees of Compariſon; the Poſitive, the Comparative, and the Superlative.

The poſitive Degree is the Adjective itſelf, ſimply, without any Compariſon; as white, ſoft, hard, *&c.* and ſtrictly ſpeaking, is no Degree of Compariſon, becauſe it does not compare Things together. The Comparative begins the Compariſon, and increaſes or diminiſhes the Signification of the Poſitive. The Superlative increaſes or diminiſhes the Poſitive in Signification, to the higheſt or loweſt Degree of all.

The Comparative Degree is formed by adding the Syllable *er* to the Poſitive, when it ends with a Conſonant, or the Letter (r) only, if the Poſitive ends in (e); as, ſoft, ſofter, white, whiter. We alſo form the Comparative by putting the Sign *more* before the Poſitive; as, ſofter, or more ſoft; whiter or more white. The Superlative Degree is formed by adding the Syllable *eſt* to the Poſitive, when it ends with a Conſonant; as, ſoft, ſofteſt; or (ſt) only, if the Poſitive ends in (e); as white, whiteſt. The Superlative is alſo formed by putting the Signs *moſt* or *very* before the Poſitive. The Signs of increaſing the Signification of the Word are *r*, *er*, and *more* for the Comparative; *ſt*, *eſt*, and *moſt* for the Superlative: The Signs for diminiſhing the Signification of the Word are *leſs* for the Comparative, and *leaſt* for the Superlative. Adjectives of two Syllables in general, and all Polyſyllables are compared by *more* and *moſt*, and not by *er*, and *eſt*. All Adjectives may

be compared by *more* and *moſt*, although they have Comparatives and Superlatives regularly formed by *er* and *eſt*; as, ſoft, ſofter, or more ſoft; ſofteſt, or moſt ſoft. Some Adjectives are irregularly compared; as,

Poſ.	Com.	Super.	Poſ.	Com.	Super.
good	better	beſt	little	leſs	leaſt
bad	worſe	worſt	much	more	moſt
before	former	firſt	near	nearer	next

Some Adverbs admit of Compariſon; as, up, upper, uppermoſt; above, over, overmoſt; oft, oftener, ofteneſt; behind, or hind, hindermoſt; beneath, nether, nethermoſt, *&c.*

Some Adjectives cannot be compared, becauſe their Significations do not admit of increaſe; as, all, each, every, any, ſome, one, two, three *&c.*

SECTION VII.

Of the PRONOUNS.

WHAT is a Pronoun? A Pronoun is a Part-of Speech which is often uſed inſtead of a Noun Subſtantive common, and ſupplies the Want of a Noun proper.

How many Perſons are there in Diſcourſe? There are three Perſons or Heads, which comprehend all the Branches of Diſcourſe or Speech; for we either ſpeak of ourſelves, to another, or of another.

How many Kinds of Pronouns are there? There are four Kinds of Pronouns, *viz.* Perſonal, De-

Demonſtrative, Relative, and Interrogative. The Perſonal Pronouns are I, thou, you, he, ſhe, thee, him, her. The Demonſtrative Pronouns are *this* and *that*.

Which are the Relative and Interrogative Pronouns, He, that, which, who, whoſe, whom, without a Queſtion, are called Relatives; and what, which, who, whoſe, whom, when we aſk a Queſtion are called Interrogatives.

Has the Pronoun Number? The Pronoun of Perſon has Number; (I) has the Plural *we*, becauſe there may be many Speakers at once of the ſame Sentiment, as well as one, who, including himſelf, ſpeaks the Sentiments of many. *Thou* has the Plural *you*, becauſe a Speech may be ſpoken to many as well as to one. *He* has the Plural *they*, becauſe the Subject of Diſcourſe is often many at once.

The Pronouns have a two-fold State both in the Singular and Plural Number. The firſt State is called the foregoing State, as, I, we; the ſecond State is called the following State, as me, us. From the following State come ſeveral others, called Pronouns Poſſeſſive, becauſe they ſignify Poſſeſſion; as, from me, come my and mine; from thee, come thy and thine, &c. We uſe the Poſſeſſives my, thy, her, our, your, their, when they are joined with Subſtantives or the Word *own*; as, my Book, my own Book; thy Book, thy own Book; her Book, her own Book; our Book, our own Book; your Book, your own Book; their Book, their own Book. But mine, thine, hers, ours, yours, theirs, are uſed when the Subſtantive is underſtood; as, this Houſe is

mine, this Houſe is thine, is hers, is ours, is yours, is theirs, *i. e.* this Houſe is my Houſe, thy Houſe, &c.

Ours, yours, hers, theirs, are applied to Nouns of both Numbers; as, this Houſe is ours, yours, &c. theſe Houſes are ours, yours, &c. So is *own* added to Poſſeſſives of both Numbers, as, my own Houſe, our own Houſe. *Own* is emphatical, and implies Oppoſition; as, I ride my own Horſe, that is, not a borrowed Horſe. It was begun and finiſhed by my own Hand, *i. e.* without the Aſſiſtance of any other Perſon. When *ſelf* is added to Poſſeſſives, as, myſelf, yourſelves, or to perſonal Pronouns, as, himſelf, itſelf, themſelves; it like *own*, becomes emphatical, and expreſſes Oppoſition; as, I went myſelf, *i. e.* not another. You ruin yourſelves by Temerity. Self is always a Subſtantive; as, himſelf, itſelf, themſelves, are put by Corruption for his ſelf, it ſelf, their ſelves.

Here follows a Table of all the Pronouns, preſenting at one View their foregoing and following State, with their Poſſeſſives to be uſed with or without a Subſtantive.

A TABLE

A TABLE of all the PRONOUNS.

		The foregoing State.	The following State.	Their Poſſeſſives to be uſed.	
				Without a Subſtantive,	With a Subſtantive.
First Perſon - -	Singular,	I - - -	me - - -	mine	my - - -
	Plural, -	we - - -	us - - -	ours	our - - -
Second Perſon - -	Singular,	thou, or you	thee - - -	thine	thy - - -
	Plural, -	ye, or you	you - - -	yours	your - -
Third Perſon Sing.	Male, - -	he - - -	him - - -	his	his - - -
	Female, - -	ſhe - - -	her - - -	hers	her - - -
	Neuter, - -	it - - -	it - - -	its	its - - -
Third Perſon Plur. - - - -		they - - -	them - -	theirs	their - -
The Interrogatives	Of Perſons,	who - - -	whom -	whoſe	whoſe - -
	Of Things,	what		whereof.	

SECTION VIII.

Of VERBS.

WHAT is a Verb? A Verb is a Word which expreſſes what is affirmed or ſaid of Things; and denotes Being, Doing, or Suffering.

1. Being denotes the being in ſome Poſture, Situation, or Circumſtance, or ſome Way or other affected; as, to ſit, to lie, to hang, to ſtand, to be cold, to be wet, to grieve, to languiſh, &c.

2. Doing, denotes all Manner of Action; as, to dance, to play, to write, to read, to teach, to fight, &c.

3. Suffering denotes the Impreſſions that Perſons or Things receive when acted upon; as I am burned, thou art bruiſed, it is cruſhed, &c.

How may a Verb be diſtinguiſhed from any other Part of Speech? A Verb may be diſtinguiſhed from any other Part of Speech two Ways.

1. A Verb being the moſt neceſſary or eſſential Part of a Sentence, without which it cannot ſubſiſt, whatever Word, with a Noun Subſtantive, makes full Senſe, or a Sentence, is a Verb; as Man exiſts, Trees grow, John laughs, Boys play, &c. But that Word which does not make full Senſe with a Subſtantive, is not a Verb.

2. What

2. Whatever Word has any of the Perſons, I, thou, you, he, ſhe, it, we, ye, they, or that has *it ſhall* before it, and makes Senſe, is a Verb, otherwiſe not.

How many Voices has a Verb? A Verb has two Forms or Voices, the active and paſſive. The active Voice expreſſes what is done or acted by the Nominative or Perſon, the Agent, before it; as, I burn, I hate. The paſſive Voice, which is formed by the helping Verb *to be*, expreſſes what is done to, or ſuffered by the Nominative or Perſon, the Patient, before it; as, I am burned, I am hated.

How many Numbers has a Verb? A Verb has two Numbers, the Singular and Plural.

How many Perſons? A Verb has three Perſons in each Number, viz. *I*, *thou* or *you*, *he*, *ſhe*, and *it*, for the Singular; *we*, *ye* or *you*, and *they*, for the Plural.

What is Mood? The Mood, Mode, or Manner of a Verb, denotes the ſeveral Volitions or Affections of the Mind, with reſpect to being, doing, or ſuffering.

How many Moods are there? A Verb has four Moods; the Indicative, Subjunctive, Imperative, and Infinitive.

The Indicative Mood, which is firſt, both as to Dignity and Uſe, declares, affirms, or denies poſitively; as, I love, I do not love; or elſe doubts and aſks a Queſtion; as, Do I burn? Do I not burn?

The Subjunctive Mood depends upon a Verb of the Indicative Mood in the ſame Sentence, ei-

ther before or after it, having generally ſome Conjunction before it; ſuch as, *if*, *that*, *though*, &c. as, He will ſpeak to him, *if* he ſee him there. I read that I may learn. Though he fall, he ſhall not be utterly caſt down.

The Imperative Mood commands, exhorts, intreats or permits; as read thou, love God, let me read, let him read.

The Infinitive Mood expreſſes the Signification of the Verb in general, and is uſed in an undetermined Senſe, being bounded neither by Perſon nor Number; as, to love, to burn.

How many Tenſes or Times are there? There are five Tenſes or Times, viz. The Preſent, the Preter-imperfect, the Preter-perfect, the Preter-pluperfect, and the Future.

An Engliſh Verb marks only two Diſtinctions of Time by different Terminations, viz. the preſent Time, and the preter Time. The preſent Time is the Verb itſelf; as, burn, love; the Preterite or paſt Time is commonly made by adding *ed* to it, or *d* only, when the Verb ends in *(e)*; as, burned, loved.

Since our Verb has only two Times diſtinguiſhed by different Terminations, how do we expreſs its different Times of affirming, and Modes or Manners of ſignifying? We expreſs its different Times of affirming, and Modes or Manners of ſignifying, in a very eaſy, perfect, and beautiful Manner, by the Aid of nine different Words only, called Auxiliary, or helping Verbs. For with reſpect to Mood, the Poſſibility of the Thing is expreſſed by *can* or *could*; the Liberty of the Speaker

ker to do a Thing, by *may* or *might*; the Inclination of the Will is expreſſed by *will*, or *would*; and the Neceſſity of a Thing to be done, by *muſt*, or *ought*, *ſhall*, or *ſhould*.

What do you mean by a helping Verb? A Verb which is put before another Verb, to denote the Time, and ſignify the Mood or Manner of a Verb.

Which are they? *Do*, *will*, *ſhall*, *may*, *can*, with their preter Times, *did*, *would*, *ſhould*, *might*, *could*, and alſo *muſt* and *ought*, the Prepoſition *to* never being expreſſed after any one of them, except after *ought* *.

The two Times of the helping Verbs are thus formed.

DO.

* Theſe helping Verbs are alſo called defective; becauſe they are only uſed in their own Times, i. e. the preſent and the preter Time: Beſides, they have no Participles; neither do they admit of any helping Verbs to be put after them, except *do* and *will*, which are ſometimes uſed as abſolute Verbs, and are therefor formed throughout all Times, and have Participles *doing*, *done*; *willing*, *willed*; and they alſo admit of the auxiliary or helping Verbs before them, to expreſs their Times, &c. i. e. when they are uſed as principal Verbs; but not when they are helping Verbs. The different Senſe of the principal Verb *will*, and the auxiliary *will*, may be ſeen in the following Sentence, where they are confounded. "Thou, that (who) art the Author and Beſtower of Life, canſt doubtleſs reſtore it alſo, if thou *will'ſt*, and when thou *will'ſt*: But whether thou *will'ſt* (wilt) pleaſe to reſtore it, or not, that thou alone knoweſt." Atterbury. The laſt ſhould have been *wilt*,

DO.

PRESENT.

SING. I do, thou doſt or you do, he doth or does.
PLUR. We do, ye or you do, they do.

PAST.

SING. I did, thou didſt or you did, he did;
PLUR. We did, ye or you did, they did.

WILL.

PRESENT.

SING. I will, thou wilt or you will, he will;
PLUR. We will, ye or you will, they will.

the ſecond Perſon, preſent Tenſe of the Auxiliary *will*; and the Phraſe would have been better expreſſed thus: "whether thou wilt be pleaſed to reſtore it, &c. *Pleaſe* is not ſolemn; *be pleaſed* is properly uſed in ſolemn Forms of Religion, and in external Forms of State. We, out of Complaiſance, though we ſpeak but to one particular Perſon, uſe the Plural *you*, and never *thou*, but when we addreſs ourſelves to God, or when we ſpeak in an emphatical Manner, or make a diſtinct and particular Application to a Perſon. But *you*, though applied to a ſingle Perſon, requires a Plural Verb, the ſame as *ye*; as, *you love*, not *you loveſt* or *loves*; you *were* then in the Country; not *you was*, or *waſt*, &c.

PAST.

PAST.

SING. I would, thou wouldſt or you would, he would;
PLUR. We would, ye or you would, they would.

SHALL.

PRESENT.

SING. I ſhall, thou ſhalt or you ſhall, he ſhall.
PLUR. We ſhall, ye or you ſhall, they ſhall.

PAST.

SING. I ſhould, thou ſhouldeſt, or you ſhould, he ſhould;
PLUR. We ſhould, ye or you ſhould, they ſhould.

MAY.

PRESENT.

SING. I may, thou mayeſt, or you may, he may;
PLUR. We may, ye or you may, they may.

PAST.

SING. I might, thou mighteſt or you might, he might.

PLUR. We might, ye or you might, they might.

CAN.

PRESENT.

SING. I can, thou canſt or you can, he can;
PLUR. We can, ye or you can, they can.

PAST.

SING. I could, thou couldeſt or you could, he could;
PLUR. We could, ye or you could, they could.

MUST.

SING. I muſt, thou or you muſt, he muſt;
PLUR. We muſt, ye or you muſt, they muſt.

OUGHT.

SING. I ought, thou oughteſt or you ought, he ought.
PLUR. We ought, ye or you ought, they ought.

Note, When any one of the helping Verbs is put before another Verb, it changes its own ending; but the Verb that it aſſiſts is always the ſame; as, I do love, thou doſt love, he doth or does love. Here the helping Verb *do* changes its ending; but the principal Verb *love* does not.

Why are *have* and *be* called perfect helping Verbs? Becauſe they are formed like principal Verbs throughout all Moods and Tenſes. Thus,

HAVE.

HAVE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I have, thou haſt or you have, he hath or has †.
PLUR. We have, ye or you have, they have.

PRETER IMPERFECT.

SING. I had, thou hadſt or you had, he had;
PLUR. We had, ye or you had, they had.

PRETER-PERFECT.

SING. I have had, thou haſt had, or you have had, he hath or has had;
PLUR. We have had, ye or you have had, they have had.

PRETER-PLUPERFECT.

SING. I had had, thou hadſt had or you had had, he had had;
PLUR. We had had, ye or you had had, they had had.

† *Hath* is uſed in the ſolemn Style, and *has* in the familiar; ſo *doth* in the ſolemn, and *does* in the familiar. *Eth*, and not (s), ſhould always be uſed in the ſolemn Style.

FUTURE.

FUTURE.

SING. I ſhall or will have, thou ſhalt or wilt have, or you ſhall or will have, he ſhall or will have;

PLUR. We ſhall or will have, ye or you ſhall or will have, they ſhall or will have *.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can have, thou mayeſt or canſt have, or you may or can have, he may or can have;

PLUR. We may or can have, ye or you may or can have, they may or can have.

Or with the Conjunctions if, though, ere, whether, &c. before it, thus;

SING. I have, thou have or you have, he have;

PLUR. We have, ye or you have, they have.

* *Shall*, in the firſt Perſons, ſimply expreſſes the future Action; but in the ſecond and third Perſons it promiſes, commands or threatens. On the contrary, *will*, in the firſt Perſons, promiſes or threatens; but in the ſecond and third Perſons it barely foretells.

We cannot aſk a Queſtion with *will* in the firſt Perſons; as, will I go? will I help you? will we do it? will we ſtay? &c. But we muſt uſe *ſhall*; as, ſhall I go? ſhall I help you? ſhall we do it? ſhall we ſtay? &c. *Shall* and *will* denote abſolutely the Time to come; *ſhould* and *would* do it conditionally.

PRETER-

PRETER-IMPERFECT.

SING. I might, could, would, or ſhould have, thou mighteſt, could'ſt, would'ſt, or ſhould'ſt have; or you might, could, would, or ſhould have, he might, could, would, or ſhould have;

PLUR. We might, could, would, or ſhould have, ye or you might, could, would or ſhould have, they might, could, would, or ſhould have.

PRETER-PERFECT.

SING. I may have had, thou mayeſt have had, or you may have had, he may have had;

PLUR. We may have had, ye or you may have had, they may have had.

PRETER-PLUPERFECT.

SING. I might, could, would, or ſhould have had, thou might'ſt, could'ſt, would'ſt, or ſhould'ſt have had, or you might, could, would, or ſhould have had.

PLUR. We might, could, would, or ſhould have had, ye or you might, could, would, or ſhould have had, they might, could, would, or ſhould have had.

FUTURE.

SING. I ſhall have had, thou ſhalt have had, or you

you ſhall have had, he ſhall have had;
PLUR. We ſhall have had, ye or you ſhall have had, they ſhall have had.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me have, have thou or you, let him have;
PLUR. Let us have, have ye or you, let them have.

INFINITIVE MOOD.

PRESENT. To have.
PRETER. To have had.
FUTURE. About to have.
PARTICIPLE ACTIVE. Having.
PARTICIPLE PASSIVE. Had, having had.

BE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am, thou art or you are, he is;
PLUR. We are, ye or you are, they are.

IMPERFECT.

SING. I was, thou waſt, he was;
PLUR. We were, ye or you were, they were.

PERFECT.

PERFECT.

SING. I have been, thou haſt been or you have been, he hath or has been;
PLUR. We have been, ye or you have been, they have been.

PLUPERFECT.

SING. I had been, thou hadſt been or you had been, he had been;
PLUR. We had been, ye or you had been, they had been.

FUTURE.

SING. I ſhall or will be, thou ſhalt or wilt be, or you ſhall or will be, he ſhall or will be;
PLUR. We ſhall or will be, ye or you ſhall or will be.

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can be, thou mayeſt or canſt be, or you may or can be, he may or can be;
PLUR. We may or can be, ye or you may or can be, they may or can be. Or, if, tho', &c.
SING. I be, thou beeſt or you be, he be;
PLUR. We be, ye or you be, they be.

IM-

IMPERFECT.

SING. I might, could, would, or ſhould be, thou mighteſt, couldſt, wouldſt, or ſhouldſt be, or you might, could, would, or ſhould be, he might, could, would, or ſhould be;

PLUR. We might, could, would or ſhould be, ye or you might, could, would or ſhould be, they might, could, would or ſhould be. Or, if, tho', &c.

SING. I were, thou wert, or you were, he were;

PLUR. We were, ye or you were, they were.

PERFECT.

SING. I may have been, thou mayeſt have been, or you may have been, he may have been;

PLUR. We may have been, ye or you may have been, they may have been.

PLUPERFECT.

SING. I might, could, would, or ſhould have been, thou mighteſt, couldſt, wouldſt, or ſhouldſt have been; or you might, could, would, or ſhould have been, he might, could, would, or ſhould have been;

PLUR. We might, could, would, or ſhould have been, ye or you might, could, would,

or

or ſhould have been, they might, could, would, or ſhould have been.

FUTURE.

SING. I ſhall have been, thou ſhalt have been, or you ſhall have been, he ſhall have been;
PLUR. We ſhall have been, ye or you ſhall have been, they ſhall have been.

IMPERATIVE MOOD.

PRESENT.

SING. Let me be, be thou or you, let him be;
PLUR. Let us be, be ye or you, let them be.

INFINITIVE MOOD.

PRESENT. To be.
PRETER. To have been.
FUTURE. To be about to be.
PARTICIPLE ACTIVE. Being.
PARTICIPLE PASSIVE. Been, having been.

I be, thou beeſt, he be, we be, ye be, they be; I were, thou wert, he were, are altogether obſolete in the Indicative Mood; and are uſed only in the Subjunctive Mood by the pureſt Writers, after the Conjunctions *if*, *though*, *whether*, *unleſs*, &c. and Words of wiſhing. Therefor, we muſt not, with the Vulgar, ſay, *I be going, be I to go? bee'ſt thou in haſte? be he come? be we to ſtay? be ye to return? be they to ſtay? O was I there! O was*

you here! I wiſh he was in my Place, &c. But we ought to ſay, I am going; am I to go? art thou, or are you in haſte? is he come? are we to ſtay? are ye or you to return? are they to ſtay? O were I (or if I were) there! O were you (or if you were) here? I wiſh he were in my Place, &c.

SECTION IX.

Of the PARTICIPLE.

WHAT is a Participle? A Participle is a Part of Speech derived from a Verb, and denotes being, doing, or ſuffering, and implies Time, as a Verb does.

1. It ſignifies *being*; as, I am ſitting, I was ſleeping.

2. It ſignifies *doing*; as, I am writing a Letter, I am killing a Dog.

3. It ſignifies *ſuffering*; as, I am bruiſed, I am burned, I was hated.

How many Participles are there? There are two; the Active Participle, which ends in (ing), as, burning; and the Paſſive Participle, which ends in (ed), as, burned. The Active Participle always ends in (ing), and is ſo called, becauſe wherever it is, it denotes Action; as, I am fencing, I am dancing, I was writing, &c.

The Verb *to be*, joined with the Active Participle, expreſſes the Continuation of an Action, and exhibits a beautiful Variation in the Inflection of our Active Verbs throughout all Times and Moods; as, I am burning, for I burn, &c. I was burning,

burning, for I burned, &c. I have been burning, for I have burned, &c. I had been burning, for I had burned, &c. I ſhall or will be burning, for I ſhall or will burn, &c. and ſo through all the Times of the Subjunctive, Imperative, and Infinitive Moods. All the Times of a Verb are generally expreſſed by *be*, and the Active Participle, in anſwer to a Queſtion; as, what are you reading? I am reading a Sermon. What was you writing? I was writing a Letter. Whom have you been viſiting? I have been viſiting my Brother, &c.

Why is the Participle in (ed) called the Paſſive Participle? Becauſe when it is joined with the Verb (be), it makes up the Paſſive Voice, or Voice of ſuffering; as, I am burned, I am hated, I was whipped. The Paſſive Participle ends generally in (ed), (t) or (n); as, burned, fought, taken. In regular Verbs the Preter-Time and Paſſive Participle are the ſame, both ending in *ed*. The Paſſive Participle after *have* always denotes Action; as, I have burned, I had forſaken, &c. But if *been* comes between *have* and the Participle, it denotes ſuffering; as, I have *been* burned, I had *been* forſaken.

The Participles are uſed as Adjectives, when they have no reſpect to Time, but denote only a kind of Habit; as, an underſtanding Man, a willing Horſe, a learned Man, a carved Head, &c.

An Example of the Inflexion of a VERB thro' all the Times and Moods of the Active and Paſſive Voice.

The ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TIME.

SING. I burn or do burn, thou burneſt or doſt burn, or you burn or do burn, he burneth or doth burn, or he burns or does burn;
PLUR. We burn or do burn, ye or you burn or do burn, they burn or do burn.

PRETER-IMPERFECT.

SING. I burned or did burn, thou burnedſt or didſt burn, or you burned or did burn, he burned or did burn.
PLUR. We burned or did burn, ye or you burned or did burn, they burned or did burn.

PRETER-PERFECT.

SING. I have burned, thou haſt burned, or you have burned, he hath or has burned;
PLUR. We have burned, ye or you have burned, they have burned.

PRETER-PLUPERFECT.

SING. I had burned, thou hadſt burned, or you had burned, he had burned;
PLUR. We had burned, ye or you had burned, they had burned.

FUTURE.

SING. I ſhall or will burn, thou ſhalt or wilt burn, or you ſhall or will burn, he ſhall or will burn;
PLUR. We ſhall or will burn, ye or you ſhall or will burn, they ſhall or will burn;

SUBJUNCTIVE MOOD.

PRESENT.

SING. I may or can burn, thou mayeſt or canſt burn, or you may or can burn, he may or can burn;
PLUR. We may or can burn, ye or you may or can burn, they may or can burn. Or, if, though, whether, &c.
SING. I burn, thou burn or you burn, he burn;
PLUR. We burn, ye or you burn, they burn.

IMPERFECT.

SING. I might, could, would or ſhould burn, thou mighteſt, couldſt, wouldſt or ſhouldſt burn, or you might, could, would

would or ſhould burn, he might, could, would, or ſhould burn;

PLUR. We might, could, would, or ſhould burn, ye or you might, could, would or ſhould burn, they might, could, would or ſhould burn.

PERFECT.

SING. I may have burned, thou mayeſt, or you may have burned, he may have burned;

PLUR. We may have burned, ye or you may have burned, they may have burned.

PLUPERFECT.

SING. I might, could, would or ſhould have or had burned, thou mighteſt, couldſt, wouldſt, or ſhouldſt have or had burned, or you might, could, would, or ſhould have or had burned, he might, could, would, or ſhould have or had burned;

PLUR. We might, could, would, or ſhould have or had burned, ye or you might, could, would, or ſhould have or had burned, they might, could, would, or ſhould have or had burned.

FUTURE.

SING. I ſhall have burned, thou ſhalt have burned, or you ſhall have burned, he ſhall have burned;

PLUR.

PLUR. We ſhall have burned, ye or you ſhall have burned, they ſhall have burned.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me burn, burn thou or you, or do thou or you burn, let him burn;
PLUR. Let us burn, burn ye or you, or do ye or you burn, let them burn.

INFINITIVE MOOD.

PRESENT. To burn.
PRETER. To have or had burned.
FUTURE. To be about to burn.
PARTICIPLE. Burning.

The PASSIVE VOICE, or VOICE of SUFFERING.

INDICATIVE MOOD.

PRESENT TIME.

SING. I am burned, thou art burned or you are burned, he is burned;
PLUR. We are burned, ye or you are burned, they are burned.

IMPERFECT.

SING. I was burned, thou waſt burned or you were burned, he was burned;

PLUR. We were burned, ye or you were burned, they were burned.

PERFECT.

SING. I have been burned, thou haſt been burned or you have been burned, he hath or has been burned;

PLUR. We have been burned, ye or you have been burned, they have been burned.

PLUPERFECT.

SING. I had been burned, thou hadſt been burned or you had been burned, he had been burned;

PLUR. We had been burned, ye or you had been burned, they had been burned.

FUTURE.

SING. I ſhall or will be burned, thou ſhalt or wilt be burned, or you ſhall or will be burned, he ſhall or will be burned;

PLUR. We ſhall or will be burned, ye or you ſhall or will be burned, they ſhall or will be burned.

SUBJUNCTIVE MOOD.

PRESENT TIME.

SING. I may or can be burned, thou mayeſt or canſt be burned, or you may or can be burned, he may or can be burned;

PLUR.

PLUR. We may or can be burned, ye or you may or can be burned, they may or can be burned. Or, if, though, &c.

SING. I be burned, thou or you be burned, he be burned, &c.

IMPERFECT.

SING. I might, could, would or ſhould be burned, thou mighteſt, couldſt, wouldſt or ſhouldſt be burned, or you might, could, would or ſhould be burned, he might, could, would or ſhould be burned;

PLUR. We might, could, would, or ſhould be burned, ye or you might, could, would or ſhould be burned, they might, could, would or ſhould be burned.

Or, if, though, &c. and Words of wiſhing.

SING. I were burned, thou were burned or you were burned, he were burned;

PLUR. We were burned, ye or you were burned, they were burned.

PERFECT.

SING. I may have been burned, thou mayeſt have been burned or you may have been burned, he may have been burned;

PLUR. We may have been burned, ye or you may have been burned, they may have been burned.

PLUPERFECT.

SING. I might, could, would or ſhould have or

had been burned, thou mighteſt, couldſt, wouldſt, or ſhouldſt have or had been burned, or you might, could, would or ſhould have or had been burned, he might, could, would, or ſhonld have or had been burned.

PLUR. We might, could, would, or ſhould have or had been burned, ye or you might, could, would, or ſhould have or had been burned, they might, could, would, or ſhould have or had been burned.

FUTURE.

SING. I ſhall have been burned, thou ſhalt have been burned or you ſhall have been burned, he ſhall have been burned.

PLUR. We ſhall have been burned, ye or you ſhall have been burned, they ſhall have been burned.

IMPERATIVE MOOD.

PRESENT TIME.

SING. Let me be burned, be thou or you burned, let him be burned.

PLUR. Let us be burned, be ye or you burned, let them be burned.

INFINITIVE MOOD.

PRESENT. To be burned.
PRETER. To have or had been burned.
FUTURE. * To be about to be burned.
PARTICIPLE. Burned.

When

* The Times of a Verb are either ſimple or compound. The ſimple Times are the Preſent, the Preperfect

When do we uſe *do* to denote the preſent Time, and *did* the Preter? When we would expreſs the Action in a more diſtinct and emphatical Manner, or, when we deny a Thing to be ſo and ſo; as, I do love him; thou doſt cheat him; he does ſpeak; I did not love him; thou didſt lie; he did not lie. *Do* ſerves often inſtead of the principal Verb; as, I love you as well as I do him; *i. e.* as I love him.

ter-Perfect, and the Future; and this is the natural Diviſion of Time, for all Time is either paſt, preſent, or to come. The compound Times are the Preter-Imperfect, and the Preter-Pluperfect. The Preter-Imperfect refers to ſome paſt Time, and imports that the *Thing* was preſent and unfiniſhed then; as, I loved or did love, viz. then. The Preter-Pluperfect refer to ſome paſt Time, and imports that the Thing was paſt at or before that Time; as, I had written the Letter, i. e. before that Time. There is alſo a compound future Time called the Future-Perfect, or exact, which refers to ſome Time yet to come, and imports, that a Thing as yet Future, ſhall be paſt, and finiſhed at or before that Time; as, when I ſhall have ſupped (i. e. after Supper) you ſhall read. This Future is only in the Subjunctive Mood, and the Sign of it is *ſhall have*; as the other Future, called the Future-Imperfect, is only in the Indicative, which when joined with another Future, imports that two Things yet Future, ſhall be contemporary, or exiſt at one Time; as, when I ſhall ſup, (i. e. in Time of Supper) you ſhall read.

SECTION IX.

Of the VERB ACTIVE and NEUTER.

HOW many Sorts of Verbs are there? Engliſh Verbs are either Active, Paſſive, or Neuter.

There are two Sorts of active Verbs, *viz.* active tranſitive, and active intranſitive Verbs. An active tranſitive Verb is ſuch as can have a Noun after it, ſignifying the Subject of the Action; or a tranſitive Verb ſignifies ſo to act, as that the Action paſſes over from the Agent to ſome other Thing; as, to teach a Boy, to ſtrike a Ball, to beat a Drum, &c.

An active intranſitive Verb can have no Noun after it, becauſe the Action does not paſs over from the Agent to any other Thing; as to walk, to gallop, to creep, to run, &c. when I ſay Alexander walks, the Action of walking paſſes not to any other Perſon or Thing, but terminates in himſelf.

How ſhall I readily know a tranſitive from an intranſitive Verb? When to any Verb we put the Interrogatives *whom* or *what*, if a rational Anſwer can be returned, the Verb is tranſitive; as, whom do you teach? Anſwer. A Boy. What do you teach? Anſwer. Grammar. If a rational Anſwer cannot be returned, then the Verb is intranſitive; as, what do you live, ſleep, die,

die, run, go, come, &c. to which no rational Anſwer can be given, unleſs it be by a Word of like Signification; as, to *live* a *Life* of Pleaſure; to *ſleep* the *Sleep* of Death; to *die* the *Death* of the Righteous, &c.

What is a Verb Neuter? A Verb Neuter is that which denotes neither Action nor Paſſion; but ſignifies ſimply the State, Situation, Circumſtance, Poſture, Qualities, and Affections of Perſons or Things; as, to ſit, to hang, to lie, to ſtand, to endure, to be green, to be yellow, to be wiſe, to reſt, &c.

TABLE I.

Of IRREGULAR VERBS.

Such as have their PRETER-TENSE and PASSIVE-PARTICIPLE the ſame.

PRESENT-TENSE.	PRET. and PARTICIP.
Awake	Awoke,
abide	abode
be	been
behold	beheld
bend	bent
unbend	unbent
bereave	bereft
beſeech	beſought

PRES. TEN.	PRE. & PA.
have	had
hear	heard
keep	kept
lay	laid
lade	laden
lead	led
leave	left
leap	leapt
lend	lent
load	loaden

PRES. TEN.	PRE. &PAR.
bind	bound
bleed	bled
breed	bred
bring	brought
buy	bought
catch	caught
creep	crept
deal	dealt
dig	dug
dream	dreamt
dwell	dwelt
feed	fed
feel	felt
fight	fought
find	found
flee	fled
fling	flung
freight	fraught, or
——	freighted
geld	gelt *or* gelded
gild	gilt or gilded
gird	girt or girded
grind	ground
hang	hung or
——	hanged
——	——
——	——

PRES. TEN.	PRE. &PAR.
loſe	loſt
make	made
mean	meant
meet	met
rend	rent
ſay	ſaid
ſeek	ſought
ſell	ſold
ſend	ſent
ſhoot	ſhot
ſleep	ſlept
ſling	ſlung
ſmell	ſmelt
ſpend	ſpent
ſpin	ſpun
ſtand	ſtood
underſtand	underſtood
ſtick	ſtuck
ſting	ſtung
ſweep	ſwept
teach	taught
tell	told
think	thought
weep	wept
wind	wound
work	wrought
wring	wrung

TABLE

TABLE II.

PRES. TENSE.	PRETERITE.	PARTICIPLE.
Bear	bore	born
begin	began	begun
bid	bade	bidden
beat	beat	beaten
bite	bit	bitten
blow	blew	blown
break	broke	broken
chide	chid	chidden
chooſe	choſe	choſen
cleave	clove	cloven
come	came	come
crow	crew	crowed
dare	durſt	dared
die	died	dead
do	did	done
draw	drew	drawn
drink	drank	drunk
drive	drove	driven
eat	eat	eaten
fall	fell	fallen
fly	flew	flown
forſake	forſook	forſaken
freeze	froze	frozen
get	got	gotten
give	gave	given
go	went	gone
grow	grew	grown
hew	hewed	hewn
hide	hid	hidden
hold	held	holden

PRES. TENSE.	PRETERITE.	PARTICIPLE.
know	knew	known
ly or lie	lay	lain
mow	mowed	mown
ride	rode	ridden
ring	rang	rung
riſe	roſe	riſen
run	ran	run
win	wan or won	won
wear	wore	worn
ſee	ſaw	ſeen
ſaw	ſawed	ſawn
ſeeth	ſod	ſodden
ſhave	ſhaved	ſhaven
ſhake	ſhook	ſhaken
ſhear	ſhore	ſhorn
ſtrew	ſtrewed alſo	ſtrown
ſtrow	ſtrowed	ſtrown
ſhew	ſhewed, alſo	ſhewn
ſhow	ſhowed	ſhown
ſhrink	ſhrank	ſhrunk
ſing	ſang	ſung
ſink	ſank	ſunk
ſit	ſat	ſitten
ſlay	ſlew	ſlain
ſlid	ſlide	ſlidden
ſmite	ſmote	ſmitten
ſnow	ſnowed	ſnown
ſow	ſowed	ſown
ſpeak	ſpoke	ſpoken
ſpring	ſprang	ſprung
ſteal	ſtole	ſtolen
ſtink	ſtank	ſtunk

ſtrike	ſtruck	ſtrucken
ſpit	ſpat	ſpitten
ſtrive	ſtrove	ſtriven
ſwear	ſwore	ſworn
ſwell	ſwelled	ſwollen
ſwing	ſwang	ſwung
ſwim	ſwam	ſwum
take	took	taken
retake	retook	retaken
undertake	undertook	undertaken
tear	tore	torn
thrive	throve	thriven
throw	threw	thrown
tread	trod	trodden
weave	wove	woven
write	wrote	written
wax	waxed	waxen.

The following Verbs have neither Preter-Tenſe nor Paſſive-Participle, viz. Caſt, cut, coſt, ſhut, knit, let, bid, ſhed, hurt, hit, put, thruſt, ſlit, ſpit, ſplit, ſpread; with their Compounds; they remain the ſame in the Preſent Tenſe, Preterite, and Participle paſſive; but they have the Participle in *ing*; as caſting, cutting, &c.

Note, that the Preter-Tenſe and Paſſive-Participle (when one Word ſerves for both, as in Table I.) are thus diſtinguiſhed: When the Word has only the Nominative before it, or *have* or *had* with it, it is the Preterite Active; as, I bound, we bound, I have bound, we had bound, &c. but when the Word has any Part of the helping Verb *Be* before it, it is the Participle Paſſive; as,

I am bound, he is bound, we are bound, &c. except come, risen, returned, arrived, run, fallen, grown, withered, decayed, and such-like intransitive Verbs, which have frequently the Passive Signs *am*, *art*, &c. instead of *have* in the perfect Time, and *was*, *wast*, &c. instead of *had* in the Pluperfect; as, I am come, for I have come; I was come, for I had come; I am risen, for I have risen, I was risen, for I had risen; I am returned, for I have returned, &c. But tho' such Verbs have Passive Signs, they never have Passive Significations, but still retain their own Nature, the Signs am, art, was, wast, denoting only the Time of the Action or Event.

SECTION X.

Of the ADVERB.

WHAT is an Adverb? An Adverb is a Part of Speech which is joined to a Verb, Adjective, Participle, or to another Adverb, to express some Modification or Circumstance, Quality, or Manner of their Signification. *

* This Part of Speech has very justly obtained the Appellation of Adverb, as it is the natural Appendage of Verbs, and as it were the Verb's Adjective: So that an Adverb can no more subsist without its Verb expressed or understood, than a Verb can subsist without its Substantive.

1. It is joined to a Verb, to ſhew how, or whether or no, or when, or where one is, does, or ſuffers; as, James lives there; he dines here; the Book is there; he reads now, he reads then.

2. To an Adjective; The Boy is now good, though lately wicked. 3. To a Participle; as, That was acting prudently; it was juſtly ſpoken. 4. To another Adverb; as he is now very rich, tho' formerly very poor. There are ſeveral Claſſes of Adverbs.

1. Of TIME.

1. TIME preſent; as, now, To-day.

2. Time paſt; as, before, already, yeſterday, heretofore, long ſince, lately.

3. The Time to come; as, preſently, immediately, by and by, inſtantly, ſtraightway, To-morrow, not yet, hereafter, henceforth or henceforward.

Alſo, an indefinite Time; as, when, often, oftentimes, ſometimes, ſeldom, daily, yearly, always, then, ever, never, again.

2. Of Place; as, where, here, there, elſewhere, every-where, no-where, ſome-where, any-where, within, without, whither, hither, thither, whitherward, hitherward, thitherward, toward, towards, upward, downward, forward, backward, above, below, whence, hence, thence, whitherſoever.

3. Of Number; as, once, twice, thrice, four Times, five Times, ſix Times, &c. rarely, ſeldom, frequently, often.

4. Of

4. Of Order; as, laſtly, laſt of all, ſecondly, thirdly, fourthly, fifthly, &c. ſo forth, finally.

5. Of Quantity; as, how much, how great, enough, ſufficient, ſomewhat, ſomething, nothing.

6. Of Affirming; as, verily, truly, undoubtedly, unfeignedly, yea, yes, truly, ſurely, indeed, &c.

7. Of denying; as, nay, no, not, in no wiſe, not at all.

8. Of doubting; as, perhaps, peradventure, by chance.

9. Of comparing; as, how, as, ſo, how much, leſs, leaſt, more, very, rather, than, whether, either, neither, alſo, exceedingly, almoſt, well-nigh, little, leſs, leaſt of all, as it were, alike, otherwiſe, differently, far otherwiſe, even as, in like manner, elſe, ſcarcely, hardly.

10. Of Quality; of which there are a very great Number ending in *ly*, formed from Adjectives; for there are but few Adjectives that cannot be made Adverbs by the Addition of *ly*; as, prudent-ly, wiſe-ly, juſt-ly, conſtant-ly, &c. and this Sort of Adverbs commonly admit of Compariſon; the Comparative by *more*, and the Superlative by *moſt*; as, prudently, *more* prudently, *moſt* prudently, &c. for the Formation of the Comparative by *er*, and of the Superlative by *eſt*, of Adverbs in *ly*, is uncouth, and juſtly become obſolete; as, *hardlieſt* from hardly; *ſtronglieſt*, *ſtronglier*, from ſtrongly; *eaſilier*, from

from eaſily; *highlieſt*, from highly; *dulier* from duly, &c.

SECTION XI.

Of the CONJUNCTION.

WHAT is a Conjunction? A Conjunction is a Part of Speech which joins Sentences together, and ſhews the Manner of their Dependance upon one another.

Does the Conjunction join Words together? No; the Conjunction only joins Sentences together; as, *Cæſar came, ſaw, and conquered:* Here the Conjunction *and* does not join together three ſingle Words, but three Sentences; thus, Cæſar came, 1. Cæſar ſaw, 2. Cæſar conquered, 3.

There are ſeveral Sorts of Conjunctions; as,

1. Copulative; as, and, alſo, both, neither, nor.
2. Disjunctive; as, either, or.
3. Conceſſive; as, though, although, albeit.
4. Adverſative; as, but, yet, notwithſtanding, nevertheleſs.
5. Caſual; as, for, that, becauſe.
6. Illative or Rational; as, therefor, wherefor, ſeeing, ſince, foraſmuch as.
7. Final or Perfective; as that, to the end that,

8. Con-

8. Conditional; as, but if, if.

9. Exceptive or Reſpective; as, unleſs, except.

10. Diminutive; as, at leaſt.

11. Suſpenſive or Dubitative; as, whether or not.

12. Expletive; as, now, truly, indeed.

13. Ordinative; as, thereafter, finally, moreover, however.

14. Declarative; as, to wit, namely.

Note, ſome of theſe Words, as they are taken in different Views are both Adverbs and Conjunctions.

SECTION XII.

Of the PREPOSITIONS.

WHAT is a Preposition? A Preposition is a Part of Speech, which being added to any other Parts of Speech, ſerves to ſhew their State, Relation, or Reference to each other: As, John lives *in* the City, *at* the Lion. The Kingdom *of* Heaven is prepared *for* the Righteous. I am going *to* London.

The Prepoſitions are of two Sorts, ſeparable and inſeparable. The ſeparable are ſuch as can be uſed alone, as well as in Compoſition, viz.

above

above	behind	from	till, or
about	beneath, or	in, or into	until
after	below	of, on, or	to
againſt	between, or	upon	toward
among, or	betwixt	out, or out of	under
amongſt	beyond	over	with
at	by	through, or	within
before	for, off	thorough	without.

The Idea of Place is very obvious in all theſe Prepoſitions. The inſeperable Prepoſitions making no Senſe alone, they are uſed only in Compoſition. The Engliſh Prepoſitions uſed in Compoſition are, A, be, for, fore, mis, over, out, un, up, with. The Latin inſeparable Prepoſitions uſed in the Compoſition of Engliſh Words, are Ab, or abs, ad, ante, circum, contra, de, dis, di, e, or, ex, en, enter, extra, in, inter, intro, ob, per, poſt, pre, pro, preter, re, retro, ſe, ſub, ſubter, ſuper, trans.

The Chief of the Greek Prepoſitions uſed in the Compoſition of Engliſh Words, are A, amphi, anti, hyper, hypo, meta, peri ſyn.

Of INTERJECTIONS.

WHAT is an Interjection? An Interjection is a Part of Speech thrown into Diſcourſe, and denotes ſome ſudden Paſſion or Emotion of the Soul; being a compendious Way of expreſſing a whole Sentence in one Word.

There

There are ſeveral Sorts of Interjections.

Some of them expreſs,

1. Joy; as, hey! brave! io!
2. Grief; as, O! ah! alas! woe is me! i. e. woe is to me!
3. Wonder; as, O ſtrange! hah!
4. Surprize; as, hah! aha! &c. &c.

The ſame Interjection denotes ſometimes one Paſſion, and ſometimes another.

The Interjection *O*, put before a Noun, expreſſes an Addreſs to Perſons or Things more emphatically; as, O Mortals! I am Cyrus, who conquered all Aſia, envy me not a Grave! O Woods! O Fountains! &c.—It anſwers to the Latin Vocative.

A RE-

A REGULAR ENGLISH SYNTAX.

WHAT is Syntax? Syntax is the right placing or joining of Words together in Sentences.

CHAP. I.

Of Sentences.

WHAT is a Sentence? A Sentence is any Thought of the Mind, expreſſed by two or more Words joined together in proper Order, and it is either ſimple or compound *.

What

* I ſaid in proper Order; becauſe as Letters and Syllables would ſerve to no Purpoſe, but remain entire-

ly

What is a ſimple Sentence? A ſimple Sentence is that which has one Verb finite in it, and a Noun the Subject of that Verb; as, God is juſt?

What is a compound Sentence? A compound Sentence is two or more ſimple Sentences joined together; as, God is juſt, and Man is wicked. God is juſt, but Men are prone to Evil, and averſe to that which is good.

What Words connect or join Sentences together? They are either Conjunctions, properly ſo called, or comparative Adverbs, or relative Pronouns.

Give me ſome Examples where a Conjunction is the Couple?

John danced, and Mary ſung; Will you walk, or will you ride? It is neither hot nor cold.

Give me an Example where a comparative Word is the Couple?

As

ly inſignificant, till properly combined into Words; ſo Words can convey no clear Idea or perfect Meaning, till properly ordered in Sentences: as, my of Diligence Reward a as Apple Maſter, the me an gave. Here are Words joined; but they convey no Meaning till joined according to the Propriety of the Language: Thus, the Maſter gave me an Apple as a Reward of my Diligence.

As in ſimple Sentences the true Senſe is clearly expreſſed by the Words being placed in proper Order; ſo all Obſcurity, as well as Inelegance, is avoided by the proper Arangement of the conjunct Members of compound Sentences.

The Species of Sentences, illuſtrated by Ammonius from Homer, and by Boethius from Virgil, are five, viz.

As you behave to me, ſo will I to you. He ſings better than I.

Give me an Example where a Relative is the Couple?

This is the Horſe which I bought; that is the Man who ſold the Horſe.

Note, In every Sentence there is ſomething ſaid, but nothing can be ſaid without a Verb, and there

viz. the Precative, Imperative, Interrogative, Vocative, and Aſſertive; all which are to be found occaſionally in our own Poets.

The following are from Milton.

THE PRECATIVE.

—Univerſal Lord! be bounteous ſtill
To give us nought but Good——

THE IMPERATIVE.

Go then, thou Mightieſt, in thy Father's Might.

THE INTERROGATIVE.

Whence, and what art thou, execrable Shape?

THE VOCATIVE.

—Adam, Earth's hallowed Mould
Of God inſpir'd———

THE ASSERTIVE OR ENUNCIATIVE.

The conquer'd alſo, and enſlav'd by War,
Shall, with their Freedom loſt, all Virtue loſe.

can

can be no Verb without a Subſtantive Noun or Perſon; as, the Maſter reads; Boys ſhould attend. For as a Verb denotes, 1. Either the Action or Motion of the Perſon, the Agent, or the Thing moving; as, God created Man; God ſaid let there be Light, and there was Light: Or, 2. The Paſſion of the Subſtantive or Perſon, the Patient; as, Truants are deſpiſed; Diligence is praiſed: Or, 3. The Exiſtence or Being of the Subſtantive or Perſon exiſting; as, I am, Men are. And as there can be no Action without an Agent, nor Paſſion without a Patient, nor Exiſtence without ſomething exiſting; ſo a Verb cannot be without a Subſtantive Noun or Pronoun expreſſed or underſtood.

SECTION I.

Of the CONSTRUCTION of the NOUN and PRONOUN.

WHERE is the Subſtantive Noun or Pronoun (commonly called the Nominative Word or Caſe) to be placed? The Subſtantive Noun or Pronoun that is, does, or ſuffers, is generally placed before the Verb in Conſtruction; as, I am; John writes; the Book is read.

Except, 1. When a Queſtion is aſked by how, what, when, where, whence; as, How fares he? What ſaid ſhe? When came he? Where was James? Whence came they? The Nominative Word is placed after all the helping Verbs, when they

they aſk Queſtions? as, Does he hear? Did ſhe ſpeak? Will he come? Shall John write? May he play? &c. When there are two helping Verbs before the principal Verb, the Nominative Word is ſet betwixt them; as, Could he have ſpoken better? Should James have written? If there be three helping Verbs, the Nominative is ſet after the firſt; as, Should he have been admitted? Should the Book have been lettered?

Note, It is improper to aſk Queſtions with principal Verbs; as, Fights he? Loves ſhe? &c. I think it is hardly allowable in Poetry, as it tends to perplex an ordinary Reader; as,

But *errs* not Nature from this gracious End,
From burning Suns when livid Deaths deſcend?
Pope's Eſſay on Man.

2. The Nominative is, by way of yielding or Conceſſion, ſet after the Verbs did, would, might, could, ſhould, had, were, i. e. when theſe Verbs are put for, or ſupply the Place of (if) or (though); as, Did I (if I did) uſe him ill, &c. Would I (if I would) comply with, &c. Might we (if we might, proceed in that Manner, &c. Should John (if John ſhould) come this Way, &c. Had I (if I had) known, &c. Were they (if, or though they were) to relinquiſh, &c.

3. When (there) goes before the Verb, the Nominative is ſet after the Verb; as, There was a Man (i. e. a Man was) in London, who, &c. There are Arms (i. e. Arms are) in the Tower; There is Corn (i. e. Corn is) in England; There

are

are Men (i. e. Men are) upon the Globe, who eat themſelves, and yet ſurvive that ſtrange Repaſt.

4. When we would diſtinguiſh any Perſon or Thing in a particular Manner, in Anſwer to a Queſtion, we put it before the Verb, and the Nominative after the Verb; as, It was Peter, it was Mary; it is the Dog; it was the Cat; it is the Sun, &c.

5. The Nominative Word is often ſet after Intranſitive Verbs; as, after the Light Infantry marched the Grenadiers, then followed the Horſe. The Nominative, in this Poſition, cannot be miſtaken for the Accuſative; becauſe an Intranſitive Verb cannot govern an Accuſative.

6. The Nominative is placed after the Verb in a commanding Sentence; as, Go thou, or do thou go; Stay John; Here John: But in this Mood the Subſtantive is often underſtood, and we ſay, go, ſtay, come, &c.

For the third Perſon Singular, and the firſt and ſecond Perſons Plural of this Mood, we uſe the Verb (let), with the following State of the Pronoun after it; as, Let him read, let us read, let them read; which anſwers to the Imperative Mood of the Latins, the Nominative being underſtood, thus; *Legito (ille), legamus (nos), legunto (illi).*

How are the Pronouns placed? The Pronouns have two States, viz. the foregoing and following State.

See the Table of Pronouns, which the Scholar muſt get by Heart.

The foregoing State is placed before the Verb; as, I love, thou loveſt, he loves, we, ye, they love: But, as before obſerved, it is ſet after the helping

helping Verbs in a Queſtion; as, do I? did he? ſhall I? ſhould we? may they? &c.* and it is ſet both before and after the Verb am; as, I am, thou art, he is, &c. It was I, thou, you, he, ſhe, we, they.

The following State is always placed after the Verb and Prepoſition; as, love me, hear him, teach us, help them; to me, for him, of her, by us, through them, by whom.

That is often uſed, but inelegantly, for who, whom, and which; as, The Man is happy that (who) ſees the good that (which) God has placed before his Eyes, and purſues it; He is the very Man that (whom) I met in the Fields.

Whoſe is the Genitive Caſe of *who*, and ſignifies *of whom*; and though it has been ſeldom uſed by Proſe Writers, but when it relates to Perſons; as, a Man whoſe Morals I approve, i. e. the Morals,

* When a helping Verb aſks a Queſtion, it is underſtood to the principal Verbs which follow in the Sentence, and by it they are governed, and have their Senſe explained and determined; as, did he not fear the Lord, and beſought the Lord, and the Lord repented him of the Evil which he had pronounced againſt them, Jer. xxvi. 19. It ought to be, Did he not fear the Lord, and beſeech the Lord, and did not the Lord repent him of the Evil? "If a Man have an "hundred Sheep, and one of them be gone aſtray, "doth he not leave the ninety and nine, and goeth in"to the Mountains, and ſeeketh that which is gone "aſtray?" Matt. xviii. 12. If we ſupply the helping Verb, we ſhall ſee that it ought to be, Go, and ſeek; thus, and doth he not go, and doth he not ſeek, &c. for we cannot ſay doth goeth, doth ſeeketh.

of whom; a Woman whoſe Virtue we admire; that is, the Virtue of whom, &c. yet our Poets have taken the Liberty to uſe it for (of which); as in Milton.

Of Man's firſt Diſobedience, and the Fruit
Of that forbidden Tree, *whoſe* mortal Taſte, &c.

i. e. the mortal Taſte of which, &c.

Thy Name affrights me, in *whoſe* Sound is Death; i. e. in the Sound of which, &c. Shakeſpear.

Thoſe Darts *whoſe* Points make Gods adore; i. e. the Points of which, &c. Idem.

This Manner of Perſonification adds an Air of Dignity to the higher and more ſolemn Poetry, but it is highly improper in the lower Kind, or in Proſe; as,

"The Queſtion *whoſe* Solution I require,
"Is what the Sex of Women moſt deſire."
Dryden.

"Is there any other Doctrine *whoſe* Followers "are puniſhed? Addiſon. It ought to be *of which* in both Places, i. e. the Solution *of which*; the Followers *of which*.

The Relative *who* is uſed when we ſpeak of Perſons, and is Maſculine and Feminine only; *which*, as a Relative, is Neuter, and applied to Things only, or to irrational Animals, without regard to Sex. *Which* indeed was anciently uſed for *who* in relation

relation to Perſons; and we find it uſed by Hooker; as "The Almighty *which* giveth Wiſdom," &c. and by Shakeſpear; as,

Do you hear, Sir, of a Battle?
——Every one hears that
Which can diſtinguiſh Sound.
Had I been there, *which* am a ſilly Woman, &c.

Which is uſed in a Queſtion, with relation to Perſons as well as Things; as, *which* of the Gentlemen? *which* of the Ladies? *which* of the Horſes? which of the Books? *Which* is ſtill improperly retained in our Church Prayers for *who*; as, Our Father *which (who)* art in Heaven, &c. Spare thou them, O God, *which (who)* confeſs their Faults.

What is ſpoken in a Queſtion with relation either to Perſons or Things. *What* ſtands for both the Antecedent and the Relative; as, that was *what* I expected; that is *the Thing which* I expected †.

† *That* was formerly but improperly uſed, as including the Relative *which*; as, to conſider adviſedly of *that* is moved. Bacon. It ſhould be of *that which* is moved. She appeared not to wiſh *that* without doubt ſhe would have been very glad of. Clar. Hiſt. It ought to be *that which* without doubt, &c. "We ſpeak *that* "we do know, and teſtify *that* we have ſeen, *John* iii. 11. It ought to be in both Members of this Sentence *that which*. *It* was likewiſe uſed for *that which*; as, and this is *it* men mean by diſtributive Juſtice, and *(which)* is properly termed Equity. Hobbs. It ought to be *what*, or *that which* Men, &c.

Its is the Genitive Caſe, or Poſſeſſive for *of it*, and is generally more elegant than (of it); as, his Diſtemper returned with *its* uſual Violence; better than with the uſual Violence of it. By an Earthquake one had his Plantation removed from *its* Place; better than from the Place of it. Fire, by *its* vehement Heat, &c. better than by the vehement Heat of it. Thunder, by *its* rumbling Noiſe, &c. better than by the rumbling Noiſe of it. (Of it) is uſed after *whole* and *none*; as, the whole of it; none of it; and after partitive Words; as, a Part of it, ſome of it, a third of it, a fourth of it, &c. but we frequently leave out (of it) after theſe Words, and ſay, you ſhall have the whole, none, a Part, ſome, a third, a fourth, &c. Formerly the Neuter Pronoun *it* had no Variation of Caſe, and *his* was uſed for the Poſſeſſive *its*; as, Learning hath *his* Infancy, &c. inſtead of *its* Infancy. *It's* for *it is* is vulgar; *'tis* is uſed. *His* is uſed for *its* in Perſonification; as,

——And the Thunder,
Winged with red Light'ning and impetuous Rage,
Perhaps hath ſpent *his* Shafts.
Milton's Par. Loſt.

Thou muſt always be followed by *they* and *thine*, and not by *you* and *your*; as, thou, and thy Son, and thy Daughter, &c. not *thou* and *your* Son, &c. Doſt *thou* not perceive, that all the Advantage will be *thine*, or thy own; not yours, or your own. If *thy* lead in the Sentence, then *thou* muſt follow; as, *thy* Father was here, while

thou

thou waſt in Town; not while you were. *Your* and *yours* muſt always follow *you*; as, *you* and *your* Family, and all that is *yours*; not you and thy Family, &c. If *your* lead, then *you* muſt follow; as, *your* Memory is good, but *you* do not exerciſe it.

Now, now I ſeize, I claſp *thy* Charms,
And now *you burſt*, ah, cruel! from my Arms.
Pope.

It ought to be *your* in the firſt Line, or *thou burſteſt* in the ſecond.

SECTION II.

Of the CONSTRUCTION of VERBS.

1. A VERB muſt agree with the Subſtantive or Nominative Word before it, in Number and Perſon, whether the Number or Perſon be expreſſed by the Terminations of the principal Verb, or, in a more emphatical Manner, by the auxiliary Verbs; as, I love, or I do love; thou loveſt, or thou doſt love; or you love or do love; he loves or loveth, or he does or doth love; we love or do love; ye or you love or do love; they love or do love: Not I loves, or I does love; thou loveth, or thou doth love, &c.

2. The Noun or Nominative Word is often elegantly underſtood to its Verb or Verbs; as, Ceſar came, ſaw, and conquered; i. e. Ceſar came, and Ceſar ſaw, and Ceſar conquered. God

loves, protects, ſupports, and rewards the Righteous; i. e. God loves, and God protects, and God ſupports, and God rewards the Righteous. And again, the Verb is often underſtood to its Noun or Nouns; as, he dreams of Gibbets, Halters, Racks, Daggers, &c. and is haunted with Ghoſts, Furies, Devils, &c. i. e. he dreams of Gibbets, and he dreams of Halters, &c. and he is haunted with Ghoſts, and he is haunted with Furies, &c.

3. We put *it* before ſome Verbs (called by the Latins impersonal Verbs) when the Nominative is underſtood; as, it thunders, it rains, it ſnows, it hails, &c. i. e. Thunder thunders, Hail hails, &c. or Thunder is, Rain is, Hail is, &c. But there are, properly ſpeaking, no impersonal Verbs in any Language; for ſome Nominative is always underſtood: we ſee it expreſſed in Engliſh by *it*.

4. Two or more Nouns of the Singular Number, with a copulative Conjunction between them, muſt have a Verb Plural; as, the King and Queen *are* gone to Richmond; not *is* gone.

Note, 1. *I and another* is as much as (we) the firſt Perſon Plural; as, I and John (we) are going to Town. 2. *Thou and another* is as much as (ye) the ſecond Perſon Plural; as, thou and James (ye) dance very well. 3. *He, ſhe*, or *it, and another*, is as much as (they) the third Perſon Plural; as, he and Thomas (they) were ſent to Town; ſhe and Mary (they) live in Town; it and the Book (they) coſt, &c.

5. If

5. If the Infinitive Mood, or a Sentence, be the Nominative to the Verb, we generally ſet the Infinitive or the Sentence after the other Verb, and put *it* before it; as, it is a mean-ſpirited Action to ſteal, i. e. to ſteal is a mean-ſpirited Action. It belongs to the King to puniſh rebels, i. e. to puniſh Rebels belongs to the King.

6. An Active Tranſitive Verb governs a Noun ſignifying the Subject of the Action (called in Latin the Accuſative Caſe); as, love God, honour the King, reverence your Parents: But as our Nouns have no Diverſity of endings, this Government will be more evident from the Pronouns, which have Terminations for this Caſe; as, he came to ſee me, to teach him, to wake her, to inform them, to hear you, &c. *

7. When two principal Verbs come together, the latter is put in the Infinitive Mood, i. e. with (to) before it, which anſwers to the Infinitive Mood of the Latins; as, I love to ſtudy, he deſires to learn. The Sign (to) is never ſet after any of the helping Verbs before another Verb, except after *ought*; as, he ought to pay it; nor after *let*, *bid*, *dare*, *go*, *need*, *make*, *ſee*, *hear*, *feel*; for we can-

* Two of our greateſt Poets have uſed *ye* very improperly, as the following State or Accuſative Caſe plural inſtead of *you*; as,

The more Shame for *ye*, holy Men; I thought *ye*.
Shakeſpear.

His Wrath, which one Day will deſtroy *ye* both.
Milton's Par. Loſt.

not ſay, I will make you *to* go, I will make you *to* hear, I will make him *to* come, he bade him *to* ſay it, he bade him *to* ride, to ſee him *to* make ſo much Fuſs, &c. but (to) muſt always be left out, and we muſt ſay, I will make you go, I will make you hear, I will make him come, he bade him ſay it, &c.

8. The Mood, viz. I burn, thou burn, he burn, we, ye, they burn, formerly uſed by the pureſt Writers, and by ſome called the Conjunctive Mood, becauſe it is always preceded by ſome of the Conjunctions, if, that, tho', altho', whether, and often by the Words, ere, before, except, unleſs, whatſoever, whomſoever; and Words of wiſhing is much neglected by modern Writers, and confounded with the Indicative Mood. Some Conjunctions indeed require the Indicative; but it appears to be a general Rule, and practiſed by our beſt Writers, that whatever is conditional, doubtful, contingent, conceſſive and exceptive, is expreſſed in the Subjunctive Mood, preceded by the above-mentioned Conjunctions; as, "Doubtleſs "thou art our Father, *though* Abraham *be* ignorant of us, and Iſrael *acknowledge us not.*" "*Though* he *fall*, he ſhall not be utterly caſt "down." In the former Sentence there is a Conceſſion and Contingence; in the latter, a Contingence and Condition.

The following Sentences ought not to be expreſſed in the Subjunctive Mood; "If thou *be* "the Son of God;" "tho' he *were* a Son, yet "learned he Obedience by the Things which he "ſuffered;" "whether it *were* I or they, ſo we "preach;" tho' he *were* divinely inſpired, and

ſpake

"ſpake therefor as the Oracles of God, with ſu-
"preme Authority, tho' he *were* endowed with
"ſupernatural Powers," &c.

In theſe Sentences there is no doubtful Suppoſition or Conceſſion; and therefor the Indicative would expreſs a more clear and determinate Senſe; thus, if thou art the Son of God; tho' he was a Son, &c. whether it was I, &c. tho' he was divinely, &c. tho' he was endowed, &c.

The Senſe of the following Sentences is not determinate. Milton, ſpeaking of Light, ſays,

Before the Sun, before the Heav'ns thou *wert*.

I knew thou *wert* not ſlow to hear. Addiſon.

Remember what thou *wert*. Dryden.

Thou, Stella, *wert* no longer young,
When firſt for thee my Harp I ſtrung. Swift.

In all theſe Places it ought to be *waſt* of the Indicative Mood.

SECTION III.

Of the CONSTRUCTION of ADJECTIVES.

1. THE Adjective is joined to its Subſtantive, without any Difference of Caſe, Gender, or Number, except *this*, which makes *theſe*, and *that*, which makes *thoſe*, and *other*, which makes *others* in the Plural; and theſe Caſes,

whoſe, whom, his, hers, its; from who, he, her, it.

2. Though in Nature we think of the Noun before the Adjective, yet in our Language the Adjective is placed immediately before the Subſtantive, of which it expreſſes the Quality, Manner, or Property; as, a good Man, a chaſte Woman, a ſweet Orange; good Men, chaſte Women, ſweet Oranges.

Except, 1. When a Verb comes between the Adjective and Subſtantive; as happy is the Man, for the Man is happy; juſt art thou, O God, and righteous are thy Judgments, for, O God, thou art juſt, and thy Judgments are righteous.

2. Or when ſome other Word depends upon the Adjective; as, a Man true to his Truſt, a Subject loyal to his Prince.

3. The Adjective is often tranſpoſed in Poetry, for the greater Harmony of the Verſe: as,

Hail Bard divine!

4. When there are more Adjectives than one joined together, (or one Adjective with its depending Words) the Adjective is generally placed after the Noun; as, a Prince both wiſe and valiant, a Prince ſkilful and political in Military Affairs.

3. A Noun with its Adjective (or any governing Word with its Attendants) is as one compound Word, whence the Noun and Adjective ſo joined do often admit another Adjective, and ſometimes a third, and ſo on; as, a Man, an old Man,

Man, a very good old Man, a very learned, judicious temperate old Man.

4. When an Adjective has a Preposition before it, with the Noun understood, it takes the Nature of an Adverb, and is reckoned as such; as, in general, in particular, in earnest, of late, &c. i. e. generally, particularly, earnestly, lately, &c.

Some of our best Writers, with great Impropriety, have sometimes used the Adjective instead of the Adverb in *ly*; as, suitable, agreeable, indifferent, conformable, honest, excellent, marvellous, &c. for suitably, agreeably, &c. This Solecism becomes more evident, when we consider, that the Termination (ly) supplies the Place of, and signifies the same as Manner or Way; so that we should either say, he behaved in a Manner suitable to his Dignity, or he behaved suitably to his Dignity; Homer describes this River in a Manner agreeable to the vulgar Reading; or, Homer describes this River agreeably to, &c.

Most Adjectives admit of Manner or Way, and then have the Nature of Adverbs: But perhaps the Use of the Adverb is generally more elegant. We ought not to say, extreme elaborate, with Dryden, nor extreme unwilling, and extreme subject, with Swift; but, extremely elaborate, extremely unwilling, &c. Excellent well, exceeding good, are improper Phrases; we ought to say, excellently well, exceedingly good.

5. The ordinal Numbers, first, second, third, fourth, fifth, sixth, &c. are never put before Nouns Plural; for we never say the first Men, the second Women, the third Boys.

6. *Others* is uſed only when the Noun is referred to, or underſtood. The Adjective *both* is put only before Nouns of the Plural Number; as, both Men, both Women, both Things; for both the Man and the Woman is a particular Phraſe.

7. *All* being put to a Subſtantive of the Singular Number, ſignifies the whole Quantity; as, all the Wine; that is, the whole Quantity of the Wine: But being put before a Subſtantive Plural, it ſignifies the whole Number; as, all the Men, i. e. all the Number of the Men.

8. *Every* is joined only to a Subſtantive Singular; as, every Man, every Woman, every Thing; unleſs the Plural Noun conveys a collective Idea; as, every three, ſeven, ten, hundred Years. *Every* was formerly uſed as an Adjective by itſelf, for *every one*; as, he ſent to relieve every of them, he commanded all and every of them, &c. we now ſay, *every one* of them.

9. *Much* is added to a Subſtantive Singular, and denotes a great Quantity; as, much Wine; i. e. a great deal of Wine.

Many is joined with a Subſtantive Plural, and ſignifies a great Number; as, many Men, many Women, many Things, for a great Number of Men, Women and Things: For many a Man, many a Time, many a one, many a one there be, &c. are particular Modes in common Diſcourſe, and ſcarcely to be uſed.

10. *More*, with a Subſtantive Singular, ſignifies a greater Quantity; as, more Wine, i. e. a greater Quantity of Wine: But, when added to a Subſtantive Plural, it denotes a greater Number; as, more Men, i. e. a greater Number of Men.

So

So *moſt*, with a Subſtantive Singular, denotes the greateſt Quantity, with a Subſtantive Plural, the greateſt Number.

11. *Each* and *either*, as Diſtributives, are joined with Nouns, Pronouns, and Verbs of the Singular Number only. *Each* ſignifies *both* of them, or *every one* of any Number, taken diſtinctly or ſeparately. *Either* ſignifies whether the one or the other, or whichſoever of the two, taken diſjunctively. The correſpondent Word to *each* is *other*; "Let *each* eſteem *other* better than *themſelves*," Phil. ii. 3. Here, contrary to the Rule, the Pronoun is of the Plural Number: It ought to be *himſelf*; for the Conſtruction is, better than *each* eſteems himſelf. "It is requiſite that the Lan-"guage of an Heroic Poem ſhould be both per-"ſpicuous and ſublime: In proportion as *either* of "theſe two Qualities *are* wanting, the Language "is imperfect." Addiſon's Critique on Paradiſe Loſt. Here, contrary to the Rule, the Verb is of the Plural Number: It ought to be *is* wanting; for *either* ſignifies only the *one*, or the *other*, which *other* is another *one* disjunctively. *On*, or of *either* Side, on *either* Hand, &c. are improper Phraſes; we ought to ſay *on*, or *of each* Side, &c.

12. *Enough*, the Singular Number, is joined only to Nouns Singular, and denotes Quantity; as, Bread enough, Meat enough, Wine enough, &c. but *enow*, the Plural of *enough*, is joined only to Nouns Plural, and denotes Number; as Men enow, Books enow, &c.

Note,

Note, There are ſome Verbs uſed as Adjectives by our Poets; as, ſituate, devote, annihilate, contaminate, elate, exhauſt, &c. but it would be very improper to uſe them in Proſe; their Paſſive Participles ſhould be uſed thus, ſituated, devoted, annihilated, &c.

Of the CONSTRUCTION of the ARTICLES and the PARTICIPLE, when uſed as an ADJECTIVE.

THE Articles which have the Nature of Adjectives, are placed immediately before the Noun; as, a Man, an Eye; the Men, the Eyes, &c. and when an Adjective is joined with a Noun, the Articles are ſet before both; as, a good Man, an honeſt Man; the good Men, the honeſt Men; except after the Words ſo, too, as, and what, and ſuch, when uſed adjectively; as, ſo ſmall *a* Reward; too great *a* Sum; as honeſt *a* Man as lives; what *an* Eye! what *a* Beaſt! where we ſee the Article placed betwixt the Adjective and the Noun.

The definite Article *the* is ſet before the Adjective, when the Subſtantive is underſtood; as, the virtuous (Man) ſhall be rewarded; the wicked (Man) ſhall be puniſhed; the juſt (Man) ſhall live by Faith, &c.

The Article *the* ſhould never be ſet before any Noun, but when we would define that Noun in a particular Manner; "thoſe that determine about "the World's End, and other ſuch the *Points* of "Pro-

"Prophecy;" the Word *Points* is noway particular, and therefor ſhould have been without the Article *the*; "and I perſecuted this way unto *the* "Death;" it ought to be unto Death; for no particular Death is here meant, but Death in general. God Almighty hath given Reaſon to *a* Man to be a Light unto him: This is too particular; it ought to be, to Man in general.

The collective Numbers that admit of the Article *a* before them, are Million, Thouſand, Hundred, Score, Dozen; as, a Million of Money, a Thouſand Years, a Hundred Men, a Score of Sheep, a Dozen of Wine. No other Number admits of the Article *a* before it; for we cannot ſay a three, a five, a ten, a twenty, a fifty, a two hundred, a three thouſand, a ten million, &c.

The Adjective *few* admits of the Article *a*, tho' joined to Nouns Plural; as, few Men, few Women, few Things: So does *many*, with *great* before it; as, a great many Men, a great many Women, a great many Things. *Few* and *many*, in this Senſe, are taken collectively; *few* means a ſmall Number, and a *great many* means a great Number.

When a Participle is uſed adjectively, the Article is placed before it; as, a willing Horſe, a ſcolding Wife, a ſcalded Leg, a carved Head; except after *ſuch* and *what*; as, ſuch a hardened Sinner! what a charming Voice!

The Active Participle, with a Prepoſition before it, and retaining the Government of its Verb, anſwers to the Latin Gerund; as, you will grow wiſe by reading, and by hearing good Sermons;

and

and you will be happy by practiſing what you read, and by perſevering in Virtue.

The Active Participle, with the Article *the* before it, and the Prepoſition *of* after it, has the Nature of a Noun, expreſſing the Action itſelf, which the Verb ſignifies; as, theſe are the Ringleaders, by *the ſecuring of* whom Peace may be reſtored; this is the Letter, by *the comparing of* which you will be ſatisfied: Or, perhaps, ſuch Phraſes may be more elegantly expreſſed by the Participle or Gerund; as, theſe are the Ringleaders, by *ſecuring* whom, &c. by *comparing* which, &c. We muſt not ſay, by *the* ſecuring whom; becauſe this is deſtroying the Government of the Participle as a Noun, and giving it improperly the Regimen of a Verb; nor muſt we ſay, by ſecuring *of* whom; for that would be depriving the Gerund of its verbal Government, by which, as an Active Tranſitive, it would govern the oblique Caſe *whom*. Therefor both the Article and Prepoſition muſt be expreſſed, or both left out; as, Poverty turns our Thoughts too much upon *the ſupplying of* our Wants, and Riches upon *enjoying* our Superfluities. Addiſon. Where, in the firſt Member, they are both expreſſed, and in the ſecond they are both left out.

The Caſe, called in Latin the Ablative Abſolute, but which is always the Nominative in Engliſh, is formed by the Participle, independently of the reſt of the Sentence, when the Adverbs, *when*, *while*, *after*, are left out; as, the Sun *riſing*, (or while the Sun riſes) Darkneſs flies away; theſe Points being ſettled (when theſe Points were ſettled) he withdrew; the Parliament being diſſolved (after

(after the Parliament was diſſolved) the Lords retired to their Counrry Seats. That this Caſe is always the Nominative (for we have no Ablative) will be more evident from the Pronoun; as,

God from the Mount of Sinai, whoſe grey Top
Shall tremble; *He deſcending*, will himſelf,
In Thunder, Lightning, and loud Trumpets Sound,
Ordain them Laws. Milton's P. Loſt, xii. 227.

But in Book ix. 129, he inadvertently uſes the oblique Caſe of the Pronoun; as,

For only in deſtroying I find Eaſe
To my relentleſs Thoughts; and *him*, deſtroy'd, &c.

It ought to be *he*, i. e. he being deſtroyed, viz. Man. "Solomon was of this Mind, and I make "no doubt but he made as wiſe and true Proverbs "as any body ſince; *him* only excepted, who was "a much greater and wiſer Man than Solomon." Tillotſon. It ſhould have been *he*, i. e. he only being excepted. *Him* would have been right after the Verb or Active Participle, except *him*, or excepting *him* only who was, &c. but this Form of Conſtruction he did not intend.

The Active Participle, when put after ſimple Verbs, ſupplies the Place of the Infinitive Mood; as, I like *walking*, i. e. to walk; I hate *trifling*, i. e. to trifle; ſhe loves *dancing*, i. e. to dance, &c. And alſo after the Prepoſitions of, to, for, in; as, deſirous of *learning*, i. e. to learn; addicted to *lying*, i. e. to lie; Graſs fit for *mowing*, i. e.

to

to mow; he delights in *riding*, i. e. to ride. It ſupplies the Place of a Noun, after the Prepoſition *with*; as, wearied with *walking*, i. e. with the Exerciſe of walking; blind with *weeping*, hoarſe with *ſpeaking*, i. e. with the Actions of weeping and ſpeaking; but theſe laſt Examples are, more properly ſpeaking, Gerunds; wearied with walking, *defeſſus ambulando*.

Note, A Soleciſm altogether inexcuſable ſtill prevails; I mean the uſing of the Preter Time after the Verbs *have* and *be*, inſtead of the Paſſive Participle; as, I have wrote, for I have written; he was drove, for he was driven; he has ſpoke, for he has ſpoken; it was ſtole, for it was ſtolen; I am took, for I am taken; he was bore, for he was borne, &c. In theſe Examples a Verb, without the leaſt Neceſſity, is abſurdly uſed to ſupply the proper Participle. Several of our Writers of the firſt Note have ſometimes inadvertently fallen into this Impropriety; but it is hoped, that Men of Learning, who are ſtudious of correct Compoſition, will for the future, be exemplary in rejecting ſuch Barbariſms; otherwiſe the few Traces of Analogy that are to be found in our Language will, in a little Time, be utterly annihilated.

The following Examples would, at firſt Sight, be condemned as big with Abſurdity; I have ſaw, I have knew, he was ſlew, he has did, it was gave, he is went, his tooth is drew, &c. and yet they are not more improper than the former, only not ſo familiar to the Ear.

SEC-

SECTION IV.

Of the CONSTRUCTION of ADVERBS.

THE Adverb *yes* is more genteel as an Anſwer than *yea*, which is ſeldom uſed but by the People called Quakers. We uſe *I* as an Anſwer, in a familiar, careleſs, or merry Way; as, I, I, Sir, I, I; but to uſe *ay* is accounted rude, eſpecially to our Betters.

No ſtands alone in an Anſwer; as, will you go? No. But *not* muſt always be joined to ſome other Word; as, will he go? He will *not* go.

No is ſometimes uſed inſtead of *not*; as, I will ſtay whether he will or *no*: But this Conſtruction is wrong; for as *no* is uſed abſolutely, i. e. without being joined to another Word as an Adverb, it ought to be, I will ſtay whether he will or not; *will* being underſtood in the ſecond Member, i. e. I will ſtay whether he will or (will) not.

No is uſed adjectively before a Subſtantive for *none*; as, no Man, no Woman, no Horſe, &c.

None is uſed for no one, not any.

Nay is emphatically and elegantly uſed to correct an Error in ourſelves or others; as, he ſings as well as you; nay better. "If a Son ſhould "ſtrike his Father, not only the Criminal, but "his whole Family, would be rooted out; *nay*, "the Inhabitants of the Place where he lived "would

"would be put to the Sword; *nay* the Place it-
"ſelf would be razed." Addiſon, Spect.

Two Negatives, or two Adverbs of denying, deſtroy one another, and make an Affirmation in our Language; therefor we muſt not ſay, I cannot eat none, I cannot dance none, &c. for theſe make Affirmatives, and ſignify as much as, I can eat ſome, &c.

——— *Nor* knew I *not*
To be, both Will and Deed, created free.
Milton's Par. Loſt, v. 548.

That is, I knew that I was created free, in reſpect both to my Will and Actions. This Form of writing was much uſed anciently, but is now juſtly obſolete.

The leading Adverbs, *whether*, *either*, *neither*, *not*, relate to two Perſons or Things; *whether* and *either* require *or* to follow each of them in a Sentence; as, *whether* you *or* I write; *either* you *or* I muſt write, &c.

If *neither* be in the firſt Member of a Sentence, then *nor* is in the ſecond; as, I have *neither* ſeen *nor* heard of him ſince: But if *not* be in the firſt Member, neither, but more elegantly *nor*, is in the ſecond; as, I have *not* taſted Wine to Day, *nor (neither)* have I ſeen any.

Or is often improperly uſed for *nor*; the former is disjunctive, and affirms ſomething of two Subjects; the latter is a Copulative, and denies both Subjects; as, it is either white *or* black, i. e. it is one of them; it is neither white *nor* black; that is, it is neither of the two. It would be Non-

ſenſe

ſenſe to ſay, it is neither white *or* black; it is neither Bread *or* Cheeſe, &c. *Nor* and *Or* are often uſed in the firſt Member of a Sentence in Poetry for neither and either, as,

I nor (*neither*) love myſelf nor thee.
BEN. JOHNSON.

Or (*either*) other Worlds they ſeem'd, or happy Iſles. MILT. PAR. LOST.

But in Proſe, *whether*, *either*, muſt always precede *or*; and *neither*, *not*, muſt precede *nor*. *Either* is ſometimes uſed alone in Scripture for *or*, but very improperly; as, Can the Fig-Tree bear Olive-Berries, *either* a Vine-Figs? it ought to be *or* a Vine-Figs?

Never is often improperly uſed for *ever*, tho' their Significations are quite oppoſite; as, If I ſhould offer him *never* ſo much he will not comply. They may be deſtroyed if they were *never* ſo many. It muſt be conſidered as one Picture tho' made up of *never* ſo many Particulars. Let it be *never* ſo difficult, he will accompliſh it. Charm he never ſo wiſely, &c. It ought to be *ever* in all theſe, and ſuch like Phraſes; *i. e.* how much ſoever, how difficult ſoever, how wiſely ſoever.

The Comparative Adverbs *than* and *as*, have the foregoing State of a Pronoun after them, when the Verb is not repeted in the laſt Member of the Sentence; as, He is taller than ſhe (is). She reads better than he (reads). He is as fat as I, i. e. as I am. He is as good as ſhe (is). But if a Verb or Prepoſition expreſſed or underſtood comes

comes between *than* or *as*, and the Pronoun; then the Pronoun is governed by the Verb or Preposition, and muſt be of the following State; as, You love *him* better than *me*, i. e. than you love me. You gave *him* more than *me*, i. e. you gave to him more than to me. I love *her* as well as *him*, i. e. as I love him. It is as hurtful to him as *me*; i. e. as to me.

The Adverb in *ly*, is generally placed after the Verb of which it expreſſes the Manner; as Cicero ſpoke elegantly, Alexander fought valiantly, Sarah dances admirably; but it is placed before Adjectives and Participles; as, Mary is vaſtly fair, Suſan is extremely handſome, he is conſtantly attending, diligently advancing, ſtrenuouſly oppoſing, &c. it was judiciouſly applied, properly defined, greatly admired, &c. *Not* is placed after the Verb, or betwixt the helping Verb and the principal Verb; as, I love him *not*, or, I do *not* love him; I feel it *not*, or, I do *not* feel it. The other Adverbs are placed indifferently, either before or after; but always cloſe or near to the Words they affect.

Of the CONSTRUCTION of CONJUNCTIONS.

CONJUNCTIONS which connect Sentence to Sentence, are always placed betwixt the two Propoſitions or Sentences which they unite.

Conjunctions connect like Modes, therefor, the Conſtruction of the following Sentence is improper.

" Tho'

" Tho' Heaven's King
Ride on thy Wings, and thou with thy Compeers
Us'd to the Yoke, *draw'ſt* his triumphant Wheels
In Progreſs thro' the Road of Heav'n Starpav'd.

MILTON's Par. Loſt, 4.—973.

Here the Modes are confounded, *ride* is of the Subjunctive, and draw'ſt of the Indicative; it ought to be *draw*.

In the following Example the Tenſes are confounded.

———" But what Pow'r of Mind
Foreſeeing or preſaging, from the Depth
Of Knowledge paſt or preſent, *could have fear'd*
How ſuch united Force of Gods, how ſuch
As ſtood like theſe, *could* ever *know* Repulſe?"

PAR. LOST. 1.—626.

It ought to be *could* e'er *have known*. Milton frequently Confounds the Tenſes in his Paradiſe Loſt.

The Tenſes, it is true, do not depend upon the Conjunctions; but the Senſe, which is the ſureſt Guide, will always determine. Let it be obſerved, that to vary the Conſtruction in the ſame Period is always unpleaſant.

The Conjunctions *and*, *nor*, *or*, connect like States of the Pronoun; as, He accuſes him, and her, and me; not he accuſes him, and ſhe and I. It was neither he nor ſhe, not neither he nor her.

her. Either you or he muſt go, not either you or him, &c.

The Conjunction *becauſe* was formerly uſed to expreſs the Motive or End; as, the Multitude rebuked them, *becauſe* they ſhould hold their Peace. Matt. 20, 21." It is the Caſe of ſome to contrive falſe Periods of Buſineſs, *becauſe* they may ſeem Men of Diſpatch." Bacon. We now with more Propriety uſe *that*.

Some Conjunctions have their Correſpondent-Conjunctions; as, whether and either have *or*, neither has *nor*, as we have ſeen already; though or although has *yet* and ſometimes nevertheleſs; as, Tho' he fall, *yet* ſhall he not be caſt down. *As* has *as*; expreſſing a Compariſon of Equality; as, Mary is as fair *as* ſhe. He is as bad *as* ſhe. But if the Sentence be Negative, *as* is put after *ſo*; as, He is not *ſo* hardened *as* ſhe. He is not *ſo* tall *as* I. Sometimes the firſt *as* is underſtood; *as*, white *as* Snow, light *as* Day, bright *as* the Sun. Granville. i. e. as white as Snow, as light as Day, &c.

So—as, is now uſed in Compariſon only; it was formerly uſed to expreſs a Conſequence; but the conſequential Senſe is now better expreſſed by *ſo that*; as, Do your Duty, *ſo that* you may have nothing to repent of: Here the Conſequence upon Failure, is *Repentance*, ſomething to be repented of. *So* is often ſeparated from *that*, and takes Place in the firſt Member; as, He behaved *ſo* outrageouſly, *that* they were forced to tie him; the Conſequence is eaſily diſcerned, it always follows *ſo that*, or *that*; *tying him* was the Conſequence of his outrageous Behaviour.

SEC-

SECTION V.

Of the CONSTRUCTION of PREPOSITIONS.

THE Prepoſitions, which ſhew the various States, Relations and References of one Part of Speech to another, are naturally placed betwixt the Words whoſe Relation and Dependance each of them is to expreſs: As, Sometimes a Conſciouſneſs *of* worth, a Nobleneſs and Elevation *of* Mind, joined with a Firmneſs *of* Conſtitution, gives Luſtre and Dignity *to* the Aſpect, and makes the Soul as it were ſhine *through* the Body.

The ſeparable Prepoſitions are generally ſet after the Verb, and affect its Senſe; ſo that the Phraſe is clear or obſcure, according to the proper or improper Uſe of the Prepoſition; as, to *fall* is to drop from a higher Place, but to fall off, is to apoſtatize; to fall on, to make an Aſſault; to fall out, to happen, alſo to quarrel; to fall under, to be ſubject to; as, It fell under their Cognizance, &c. &c.

We may obſerve, That the Noun has generally the ſame Prepoſition after it that the Verb requires from which it is derived; as, to comply *with*, ſo in Compliance *with*; to condeſcend *to*, ſo in Condeſcention *to*; to ſubject *to*, ſo in Subjection *to*; to depart *from*; ſo a Departure *from*; to ſwerve *from*, ſo a ſwerving *from*; to diſſent *from*, ſo a Diſſenter *from*; to beſtow a Favour *upon*, ſo a Beſtower of Favours *upon*; to derogate *from*, ſo a Derogation *from*; he whom you accuſe

of Theft, is alſo accuſed *of* Murder, ſo an Accuſation *of* Theft *of* Murder, &c.

Several Nouns require the Prepoſition *of* after them; as, in Commemoration *of*, in Conſideration *of*, in Vindication *of*, in Support *of*, in Defiance *of*, in Defence *of*, in Juſtification *of*, (but we ſay in Juſtice to) without any Diminution *of*, and not *to*, &c. &c.

Adjectives which ſignify an Affection of the Mind, require *of* after them; as, mindful *of* Favours, ignorant *of* Fraud, conſcious *of* Guilt, deſirous *of* Learning, greedy *of* Glory, covetous *of* Money, &c.

The Prepoſition is frequently ſeparated from the Relative which it governs, and is placed after the Verb at the End of the Sentence; as *whom* do you dine *with?* for with whom do you dine? Is that the Book *which* I ſpoke of, for, of which I ſpoke? George is a Monarch *whom* his Subjects delight *in*, for, in whom his Subjects delight. This Form prevails in common Diſcourſe, and in the familiar Style; but it is certainly more elegant to place the Prepoſition immediately before the Relative, eſpecially in the ſolemn Style. "It is the God of the Univerſe whom we worſhip, *whom* there is none like *to*, and *whom* we live, move, and have our Being *in*." Here the Inelegance of the Sentence is glaring; it ought to be *to whom* there is none like, and *in whom* we live, move, &c.

In and *into* are often improperly uſed, the one for the other. *In* always ſignifies Reſt, or Motion in a Place; as, He is ſleeping *in* the Dining-Room, he ſtands in the Stable, it lies *in* the Cellar,

lar, ſhe is waſhing *in* the Kitchen, they are dancing *in* the Hall, he is running up and down *in* the School, it is the Buſineſs *in* which he is ſtill engaged, not *into*, &c. *Into* denotes Enterance, and ſignifies Motion to a Place; as, He is gone *into* the Dining Room, *into* the Parlour, *into* the Cellar, *into* the Country; He fell *into* a Trap, into a Snare, *into* a Pit, *into* the River, the Point went *into* his Belly, not *in*, &c. *Into* denotes the Change of one Perſon or Thing into another; as, Narciſſus was turned *into* a Flower, he turned the Water *into* Wine, the Sun ſhall be turned *into* Darkneſs, and the Moon *into* Blood, &c.

Foreign Gentlemen at their firſt Coming here, are apt to uſe *at* for *to*; as, I am going *at* the Coffee-Houſe, he is gone *at* Paris, at Rome, &c. inſtead of *to* the Coffee-houſe, *to* Paris, *to* Rome, &c. *at* ſignifies *in*, and it ſhould be obſerved, that we can go *from*, but not *to* a Place which we are already in. So they are apt to uſe *to* for *at*; as, When I was *to* the Coffee-Houſe, when he was *to* Paris, when I was *to* Rome; for, when I was *at* the Coffee-houſe, when he was *at* Paris, when I was *at* Rome.

By the Prepoſitions we expreſs the Cauſe, the Inſtrument by which, wherewith, and the Manner how a Thing is done; as, I am pale *for* Fear; he was killed *with* a Sword, the Enemy advanced *in* three Columns.

A proper Knowledge of the Uſe and Significancy of Adverbs, Prepoſitions, and Conjunctions, is of the utmoſt Importance. Theſe Particles have been juſtly denominated the Nerves and Ligaments of Language; and it is upon a

proper Application of them, that the Beauty, Perſpicuity and Propriety of Style chiefly depends.

Having treated of the Conſtruction of the ſeveral Parts of Speech, one great and indiſpenſible Requiſite ſtill remains, which is to reduce to Practice what is moſt eſſential, by Examples of falſe Syntax under general Rules; without which, neither Youth at School, nor grown Perſons who would become their own Teachers, will ſo readily attain to the ultimate End propoſed; Namely, that (by what has been already advanced, and the Obſervations that will naturally fall under thoſe Rules) they may become Maſters of all the Variety of Engliſh Conſtruction worthy of the leaſt Notice*.

The

* Milton, in Conformity with the Practice of the antient Poets, has infuſed a great many Latiniſms as well as Græciſms, and ſometimes Hebraiſms, into the Language of Paradiſe Loſt, which muſt be obſerved to the Scholar, as the Conſtruction is foreign to the Engliſh Idiom. Mr. Addiſon, in his Critique upon that Poem, quotes the following.

"*Nor* did they *not* perceive the evil Plight
"In which they were, *or* the fierce Pains *not* feel."
B. i. 335.

It has been obſerved already, that two Negatives deſtroy one another, and make an Affirmation: The Senſe therefor is, They did perceive the evil Plight in which they were, and they did feel the fierce Pains.

The Conſtruction of Sentences is chiefly by Concord and Government.

Concord is, when one Word agrees with another in Caſe, Gender, Number and Perſon.

Government is, when one Word cauſeth another to be in ſome Caſe or Mode.

CONCORD 1. The Verb muſt agree with its Nominative before it in Number and Perſon.

2. Subſtantives ſignifying the ſame Thing agree in Caſe, as, The Lord God, Paul the Apoſtle, King George, &c.

3. Collective Nouns agree either with a Singular or Plural Verb.

4. The Relative Pronoun muſt agree with its Antecedent in Gender and Number.

5. The Adjective muſt agree with its Subſtantive in Number.

"Yet *to* their General's Voice they ſoon obey'd
Innumerable." B. 1. 337.

By leaving out *to*, the Conſtruction becomes Engliſh.

"Who ſhall tempt with wand'ring Feet
The dark unbottom'd infinite Abyſs,
And through the *palpable Obſcure* find out
His uncouth Way, or ſpread his airy Flight
Upborne with indefatigable Wings
Over the *vaſt Abrupt!* ere he arrive
The happy Iſle"? B. 2. 404.

The *palpable Obſcure*, here, are two Adjectives, the latter of which is uſed for a Subſtantive, as again in *vaſt Abrupt*. Milton often uſes Adjectives as Subſtantives,

GOVERNMENT. Verbs, Nouns, Participles, Conjunctions, and Prepoſitions, have a Government in our Language.

1. Active Tranſitive Verbs govern the Caſe, called in Latin, the Accuſative.

2. The Verb *to Be*, always governs a Nominative, unleſs it be of the Infinitive Mood.

3. One Noun governs another in the Genitive Caſe.

4. Active Participles govern the Caſe of their own Verbs.

5. Con-

tives, and Subſtantives again as Adjectives; and ſometimes there are two Subſtantives, the former of which is uſed for an Adjective, as, *the ocean Stream*, 1. 202. *the bullion Droſs*, 1. 704. —— *ere he arrive the happy Iſle*, for *at* the happy Iſle. Milton often leaves out the Prepoſition; *Here he had uſed all Circumſpection*, B. 2. 413. for *of* all Circumſpection. Shakeſpear expreſſes himſelf in the ſame Manner, 3 Hen. 6. Act 5.

—— Thoſe Powers, that the Queen
Hath rais'd in Gallia, *have arriv'd our Coaſt*,

for *on* our Coaſt.

Tho' this Form of Conſtruction may be allowed in Poetry, yet it is by no Means juſtifiable to leave out the Prepoſition in Proſe, which Milton has done in his Preface to the Judgment of Martin Bucer, P. 276. Edit. 1738. "And he, if our Things here below arrive *him* where he is," &c. and again, in his Treatiſe of Civil Power in Eccleſiaſtical Cauſes, P. 553. "Let him alſo forbear Force—leſt a worſe Woe *arrive him: Befall* would have been a more proper Word in this latter Sentence, and could have been uſed without the Prepoſition,—leſt a worſe Woe *befall him.*

5. Conjunctions govern like Moods and Cases.
6. Prepositions always govern an oblique Case.

In Sentences. 1. Every Noun of the Nominative Case (except the Nominative Absolute) has a Verb expressed or understood: Except also the Case (called in Latin, the Vocative) by which we make an Address, and which is often attended with the Interjection O; as, Adam, Earth's hallowed Mould, &c. Remember, O King, thou art a Man. O Lord, have Mercy upon us, miserable Offenders.

2. Every finite Verb (i. e. not of the Infinitive Mood) has a Nominative before it expressed or understood.

3. Every Possessive or Genetive Case has a a Noun expressed or understood.

4. Every Verb of the Infinitive Mood, supposes a Verb before it expressed or understood.

5. Every Adjective has its Substantive expressed or understood.

6. Every Relative has its Antecedent expressed or understood.

7. Every Adverb has its Verb expressed or understood.

CHAP. II.

GENERAL Rules for writing English Gramatically; illustrating what is Right by Examples, and pointing out what is Wrong by Exercises of False Syntax under each Rule.

RULE I.

A Verb muſt agree with its Nominative Word in Number and Perſon. As, I read, thou writeſt, you hear, John ſings or ſingeth; we, ye or you, they attend. *

EXERCISES of FALSE SYNTAX.

I *is* going to London, and I *is* to ſtay a Week. I *rides* a very bad Horſe, but you *rides* a good one. Where *is* I to put up my Horſe? Thou *is* always aſking Queſtions. When I *travels* I *loves* to chat; we *paſſes* the Time agreeably. I *is* quite tired, and thou *is* full of Spirits. Where *is* thou to put up, and when *does* thou purpoſe to return? I *purpoſes* to return next Week. I *feeds* my Horſe and *looks* after him myſelf; I *truſts* not to an Hoſtler, but you *confides* in any one. I *eats* ſparingly when I *travels*. You *eats*, *drinks*, and

* The Word that anſwers to the Queſtion, who is? who does? who ſuffers? or what is? what does? what ſuffers? is the Nominative to which the Verb relates, and is called the Nominative Word or Caſe; as, I write. Who writes? I. Here (I) is the Nominative Word. We walk. Who walks? We. Here (we) is the Nominative Word. The Trumpet ſounds. What ſounds? the Trumpet. Here (Trumpet) is the Nominative Word. The

and *ſleeps* well. You *rides* with your Toes out. *Do* my Horſe trot well; Horſes *is* uſeful Creatures, they *carries* Men on Journeys, and *obeys* the Reign. Horſes *dreads* the Whip and Spur. A generous Horſe *ſhouldſt* be ſeldom ſpurred.

A ſoft Anſwer *turneſt* away Wrath. Anger *reſt* in the Boſom of Fools. A wrathful Man *ſtirreſt* up Striſe. A merry Heart *make* a chearful Countenance. A ſoft Anſwer *turneſt* away Wrath. A Fool *uttereſt* all his Mind. Britiſh Men *reproaches* human Nature. Wicked Men *is* at continual Variance with themſelves. Abuſe of Mercy *ripen* us for Judgment. Alms given with Oſten-

The Town is beſieged. What is beſieged? the Town. Here (Town) is the Nominative Word. The Infinitive Mood, and ſometimes a whole Sentence becomes the Nominative to the Verb; as, To cheat is not my Property. What is not my Property? To cheat. Here the Infinitive Mood (to cheat) becomes the Nominative to the Verb. To live without Envy, is Self-command. What is Self-command? To live without Envy. To be proof againſt the Tranſports of Paſſion, is real Greatneſs of Mind. What is real Greatneſs of Mind? To be proof againſt the Tranſports of Paſſion. To overcome Pleaſure by Reaſon, and to keep our rebellious Appetites in due Order, is Wiſdom. What is Wiſdom? To overcome Pleaſure by Reaſon, and to keep our rebellious Appetites in due Order. To moderate our Affections amidſt Affluence, and to make a generous uſe of Power and Wealth in flouriſhing Circumſtance, teeming with Temptations, is truly manly. What is truly manly? To moderate our Affections, &c.

In the Style of public Acts and Law Proceedings the Verb is often detached eight or ten Lines from its Nominative, which keeps the Mind in a tedious Suſpence till we get to the Verb.

tation, *discovers* Pride. A clear Conscience *needest* no Excuse, and *feareſt* no Accusation. By the Approbation of Evil, you *becomeſt* guilty of it. Bad Books *is* the public Fountains of Vice. Brave Spirits *promotes* the public Good. Beauty like Glass *are* both brittle and irreparable. Custom in Infancy *become* Nature in old Age. Children *requires* Instruction as well as Provision. Correction betimes *prevent* many Crimes. Delights, like Physicians, *leaves* us when dying. Every Delay of Repentance *are* a Cheat upon ourselves. Education *makeſt* or *marreſt* the Man. Flattering Friends *is* worse than open Enemies. Frequent Commission of Sin *harden* Men in it. He who *forgettiſt* God in his Mirth, or himself in his Anger, *do* both to his own Destruction. Fools *ties* Knots, and wise Men *undoes* them. Fools *makes* Feasts and wise Men *eats* them. Wise Men *makes* Jests, and Fools *repetes* them. God *healeſt* us by Affliction when we *is* wounded by Sin. He *have* not lost enough that *art* not made cautious. Homer's wise Men *looks* before and behind. Honours *grates* wise Men, and *makes* Fools notorious. Kings *is* Gods among Men, and they *is* Men before God. Knowledge *puff* up some Men and *humble* others. Labour *bring* Pleasure, Idleness *bring* Pain. Many by humouring their Passions *has* undone themselves. Many *has* suffered by overtalking, but few *has* by Silence. Not he who *have* little, but he who *desireſt* much is poor. No Riches *is* comparable to a contented Mind. Of all Poverty, that of the Mind *art* most deplorable. O Wretch that thou *is*, who *knows* nought, yet *scorns* to be taught. Prosperity *gain* Friends, and Adversity *try* them.

them. They *is* the beſt Teachers, who *practiſes* what they *teaches*. Wiſe Men *keeps* their Expences ſhort of their Income. We *ſhouldſt* write Injuries in Duſt, but Kindeſſes in Marble. Your Vice and not your Poverty *are* your Shame. You *mayeſt* know Men by the Company they *keeps*. Young Men *goes* to Death, but Death *go* to old Men.

Who *is* thou, O Man, that *preſumes* on thy own Wiſdom? Or why *does* thou vaunt thyſelf on thine own Acquirements? The firſt Step towards being wiſe, *are* to know that thou *is* ignorant: And if thou *wouldſt* not be eſteemed fooliſh in the Judgment of others, ſee that thou *caſteſt* off the Folly of being wiſe in thy own Conceit. A modeſt Man *relieſt* not on his own Wiſdom, he *weigheſt* the Counſels of a Friend and *receiveſt* the Benefits thereof. He *turneſt* away his Ear from his own Praiſe, and *believeſt* it not, he *art* the laſt in diſcovering his own Perfections: Yet as a Veil *add* to Beauty, ſo *is* his Virtues ſet off by the Shade which his Modeſty *caſt* upon them. But behold the vain Man, and obſerve the arrogant, he *caſteſt* round his Eyes and *court* Obſervation, he *toſs* up his Head and *overlook* the Poor, and *treat* his Inferiors with Inſolence, and his Superiors in Return, *looks* down on his Pride and Folly with Laughter. He *relieſt* on his own Opinion, and *deſpiſeſt* the Judgment of others; he *ſwallow* with greedineſs his own Praiſe, and the Flatterer in Return *eateſt* him up. Who *art* he that *have* acquired Wealth, that *have* riſen to Power, that *have* clothed himſelf with Honour, that *art* ſpoken of in the City with Praiſe, and that *ſtand* before the King in his Council? Even he who *have* ſhut

out Idleneſs from his Houſe, and *haſt* ſaid unto Sloth, thou *is* my Enemy. He *riſeſt* up early, and *lieſt* down late; he *exerciſe* his Mind with Contemplation, and his Body with Action, and *preſerve* the Health of both. The ſlothful Man *art* a Burden to himſelf, his Hours *hangs* heavy on his Head: He *laitereſt* about, and *knoweſt* not what he *wouldſt* do: His Body *art* diſeaſed for want of Exercile; he *wiſh* for Action, but *have* not Power to move; his Mind *are* in Darkneſs, his Thoughts *is* confuſed, he *longeſt* for Knowledge, but *have* no Application: His Houſe *are* in Diſorder, his Servants *is* waſteful and riotous, and he *run* on towards Ruin; he *ſee* it with his Eyes, he *hear* it with his Ears, he *ſhakeſt* his Head, and *wiſheſt*, but *have* no Reſolution, till Ruin *comeſt* upon him like a Whirlwind.

Does thou forget, O Man, that thy Station on Earth *are* appointed by the Wiſdom of the Eternal? who *knoweſt* thy Heart, who *ſeeſt* the Vanity of all thy Wiſhes, and who often in Mercy *denieſt* thy Requeſts. The Uneaſineſs thou *feels*, the Misfortune thou *bewails*, behold the Root whence they *ſprings!* even from thy own Folly, thy own Pride, thy own diſtempered Fancy! *Does* thou not know, that the Cup of Felicity, pure and unmixed, *are* by no means a Draught for mortal Man? *Murmurs* thou therefor at the Diſpenſations of God, and *does* not rather correct thy own Heart? Say not within yourſelf, if I *haſt* Wealth, or Power, or Leiſure, I *ſhouldſt* be happy; for know, they all of them *brings* to their ſeveral Poſſeſſors their peculiar Inconveniences. The poor Man *ſee* not the Difficulties and Per-

Perplexities of Power, neither *knowest* he the Wearisomness of Leisure; and therefor it *come* to pass, that he *repinest* at his own Lot.

Revenge *stop* at nothing that *are* violent or wicked; the Histories of all Nations and Ages *is* full of the tragical Outrages that *has* been committed by this diabolical Passion. A passionate Temper *render* a Man unfit for Business, *deprive* him of his Reason, *rob* him of all that *are* great and noble in his Nature; it *makest* him unfit for Conversation, *destroy* Friendship, *change* Justice into Cruelty, and *turn* all Order into Confusion.

Seest you not that the angry Man *lose* his Understanding? whilst you *art* yet in your Senses, let the Madness of another be a Lesson to you. Consider how few Things *is* worthy of Anger, and then you *wilt* wonder that any but Fools *shouldst* be wroth. In Folly or Weakness it always *begin*; but be well assured, it seldom *conclude* without Repentance. On the Heels of Folly *tread* Shame; at the Back of Anger *stand* Remorse.

An unruffled Mind in a sound Body, *are* a short, but a full Description of a happy State in this World; he that *have* these two *hast* little more to wish for; and he that *want* either of them will be but little the better for any thing else.

Covetous Men *needs* Money least, yet most *affects* it; and Prodigals who *needs* it most, least *regards* it. Generous and noble Spirits *strives* as much not to be overcome in Courtesy, as the Valiant and Courageous not to be overcome in Battle.

Fables, Figures, Allegories and Poems, frequently *softens* the Severities of Instruction, and

enforces

enforces the Doctrines that *is* contained under them. "O thou my Voice inspire
"Who *touch'd* Isaiah's hallow'd Lips with Fire!
Pope.
"Just of thy Word, in every Thought sincere,
"Who *knew* no Wish but what the World
"might hear." Pope.
"But thou, false Archite, never *shall* obtain
"Thy bad Pretence." Dryden's Fab.
"That thou *might* Fortune to thy Side en-
"gage. Prior.

RULE II.

TWO or more Nouns of the Singular Number, having a Copulative Conjunction between them, agree with a Verb Plural; as, Peter and John *are* learned Men; Demosthenes and Cicero *were* great Orators; Poverty and Shame *attend* those who refuse Instruction.

FALSE SYNTAX.

ABundance and Plenty *makes* Prodigals dainty; Courtesy and Humility *is* Marks of Gentility. Danger and Adversity *discovers* true Friendship. Envy and Excess *wastes* the Spirits and the Flesh. Ease and Honour *is* seldom Bed-fellows. Glory,

Honour,

Honour, Tranquillity, and Praiſe, *is* purchaſed by Learning. Knowledge and Learning *is* preferable to Riches. Life and Death *is* in the Power of the Tongue. Safety and Peace *completes* the Happineſs of a Nation. Innocency and Humanity *is* the Beauties of the Soul. Virtue and Honour *does* Juſtice to each other. Conſcience and Covetouſneſs *is* never to be reconciled. Deſire and Deſpair, when both at the Height, *is* ſome of the ſtrongeſt Ingredients of Unhappineſs. If you and Tullia *is* well, I and Cicero *is* well *. I and you *is* both of an Age. You and I *writes* often to John, but *receives* no Anſwer. John and I *reads* better than you. He and James *rides* to Town, and Peter and Alexander *ſtays* at Home. Thou and he *runs* ſwiftly. He and ſhe *ſings* merrily. She and I *dances* to the Fiddle. He and you *bowls* well. My Father and Mother who *is* now dead, *was* very pious. I and your Mother *deſigns* to ſee you in a few Days. Your Brother and I *has* been ill of a Cold. Cyrus and Alexander, who ſubdued Aſia, *is* renowned among all Nations. Hamilcar, Hannibal, and Aſdrubal, who carried on a War againſt the Romans *was* very ſkilful Generals. Homer, Virgil, and Horace, *has* always been, and ſtill *is* eſteemed excellent Poets. Poetry, Painting, Sculpture, Muſic, and Architecture, *affords* not only an innocent, but a moſt ſenſible and ſublime Entertainment. There

* Remember that *I* and *another* is as much as *we* the firſt Perſon Plural; *thou* and *another* is as much as *ye*, the ſecond Perſon Plural; *he*, *ſhe*, or *it* and *another*, is as much as *they*, the third Perſon Plural.

There is a moſt moving Eloquence in the human Countenance, Air, Voice, and Geſture; for, as Friendſhip, Love, Good-humour, and Joy, *raiſes* correſpondent Feelings in every Heart, and *ſpreads* through every Feature, and particularly *ſhoots* from the Eyes their ſofter and fiercer Fires with an irreſiſtible Energy: So Hatred, Enmity, Ill-humour and Melancholy, *diffuſes* a ſullen and ſaddening Air over the Face, and flushing from Eye to Eye, *kindles* a Train of ſimilar Paſſions †.

RULE III.

NOUNS of Number or Multitude may have a Verb of the Singular or Plural Number, though the Noun itſelf be Singular; as, the Mob *is* or *are* unruly, and *ruſhes*, or *ruſh* foreward. The Committee *has*, or *have* examined the Priſoner.

Note, Collective Nouns, or Nouns of Number or Multitude, are Committee, Parliament, Mob, Part, Tribe, Corporation, Aſſembly, Synod, Convocation, Nation, Family, Flock, People, Cattle, Mankind, Community, Hoſt, Fraternity, Multitude, Society, Company, Army: All which agree

† When ſeveral Nouns are enumerated and connected, they muſt always have a Verb Plural, and not a Verb Singular to be applied to each of them, which would be altogether inelegant and ungrammatical.

agree with a Singular or Plural Verb, as the Senſe determines the Signification to Unity or Plurality; but they more frequently agree with a Verb of the Singular than of the Plural Number; except *People*, *Cattle*, *Mankind*, which agree with a Verb Plural.

Though *Nation* and *Synod* are collective Nouns, yet *Iſland* and *Church* are not. Pope, in his Diſſertation prefixed to the Odyſſey, inadvertently ſays, "And reſtores to his *Iſland* that Tranquilli-"ty and Repoſe to which *they* had been Strangers "during his Abſence." It ought to be, to which *it* had been *a Stranger*, or, *his People*, inſtead of *Iſland*.

"What Reaſon *have the Church* of Rome to "talk of Modeſty in this Caſe?" It ought to be *has*. Tillotſon, Vol. I. Serm. 49.

Addiſon, in his Freeholder, No. 52. uſes *Conſtitution* as a Noun of Number. "There is in-"deed no *Conſtitution* ſo tame and careleſs of *their* "own Defence, where any Perſon dares to give "the leaſt Sign or Intimation of his being a Trai-"tor in his Heart." It ought to be *its* own Defence.

On the contrary, Swift has improperly uſed the collective Noun *Mankind* in the ſame Senſe with the Appellative *Man*; "All the Virtues of *Man-*"*kind* are to be counted upon a few Fingers; but "*his* Follies and Vices are innumerable." Tale of a Tub, Preface. It ought to be, but *their* Follies, &c.

RULE

RULE IV.

AN Adjective muſt agree with its Subſtantive in Number; as, this Man, theſe Men; that Woman, thoſe Women.

Note, *This*, which in the Plural makes *theſe*, and *that* which makes *thoſe*, and *other*, which has *others*, are all the Adjectives in our Language that vary their Number: For Engliſh Adjectives have neither Gender, Number, nor Caſe. It has been uſual to join the Singulars *this* and *that* to the Plural Numbers *Means*; as, by this Means, by that Means; which is now better written by theſe Means, by thoſe Means. The Singular *Mean* ſhould be uſed as perfectly analogous; by this Mean, by that Mean *.

FALSE

* The Scholar is often at a Loſs concerning the Uſe and Order of *this* and *that*, and likewiſe their Plurals, *theſe* and *thoſe*: *This* and *that*, and likewiſe their Plurals, are always oppoſed to each other in a Sentence. When *this* and *that* relate to ſome foregoing Words, or a former Sentence, *this* refers (like *hic*) to the latter; *that* (like *ille*) to the former; as, "their Judg-"ment in *this*, we may not, and in *that* we need not "follow." So the Plural *theſe* relates to the Perſons or Things laſt mentioned, and *thoſe* to the firſt; as, "More Rain falls in June and July, than in Decem-"ber and January; but it makes a much greater Shew "upon the Earth in *theſe* Months than in *thoſe*, be-

FALSE SYNTAX.

THIS Bellows will not blow; *this* Tongs are are too heavy; *that* Books are well bound; *thoſe* Book is much torn; *this* Pens are too ſoft; *theſe* Fiddle is not good; *theſe* Paper is too thin; *that* Men eat heartily; *thoſe* Man drinks ſparingly; *this* Boys are very idle; *that* Girls are very frolickſome; *that* Branches are too luxuriant.

It is not ſo much *theſe* or *thoſe* Profeſſion or Quality amongſt Men that gives us Honour and Eſteem, as the well or ill-behaving of ourſelves in *that* ſeveral Stations.

In Rome, whoever did *this* five Things, viz. diſobeyed his Father, robbed the Temple, hurt a Widow, fled from Battle, or injured a Stranger, were baniſhed the City.

cauſe it lies longer upon it." Thus we ſee that *this* and *that* are relative as well as demonſtrative Pronouns.

It may be obſerved in general, that when *this* or *that* is uſed alone, i. e. not oppoſed to each other, that *this* is ſpoken or written of Perſons or Things immediately preſent, and as it were before our Eyes, or neareſt with relation either to Place or Time; as, *this* Man I love, *this* Book I like, &c. i. e. the Man and Book immediately before me, juſt mentioned, or neareſt with relation to Time and Place. *That* is ſpoken or written of Perſons or Things paſſed, abſent and diſtant in relation to Time and Place; as, *that* Man, *that* Book, &c. i. e. a Man and Book abſent, diſtant, ſeen, thought of, and mentioned before. The Plurals *theſe* and *thoſe* follow the Rule of their Singulars.

A ſound

A ſound Mind in a ſound Body is a ſhort but full Deſcription of a happy State in *theſe* World: He that has *this* two has little more to wiſh for.

Better it is to fall among Crows than Flatterers; for *that* only devour the Dead, *this* the Living.

Solon made a Law, that *that* Parents ſhould not be relieved in their old Age by their Children, who did not take care to give them a virtuous Education.

The Evils naturally incident to human Life are numerous enough, without being multiplied by *that* of Choice.

When Saladine returned from his Conqueſt in the Eaſt, he cauſed his Shirt to be carried on the Top of a Spear, with *theſe* Proclamation, *theſe* is all the victorious Saladine ſhall carry to his Grave.

RULE V.

THE Relative Pronoun* muſt agree with its Antecedent, i. e. its foregoing Noun or Nouns, in Number and Gender; as, this is the Boy *who* ſtudies ſo diligently, *he* will certainly be a very great Man; this is the Woman *who* wrote the Letter, *ſhe* ſpells very well; this is the Orange *which* you gave me, *it* is very bitter; I highly prize the Rules *which* teach us to ſpeak and write correctly *.

FALSE

* The Relative ſhould not be too far ſeparated from the Antecedent, far leſs ſhould it be left out when at a Diſtance;

FALSE SYNTAX.

THAT Table is wet, *he* muſt be wiped; this Pen is bad, *ſhe* muſt be mended; the Tree muſt be pruned, elſe *he* will bear no Fruit; thy Brother is a good Scholar, and behaves genteely, *ſhe* is much praiſed; my Siſter goes into the Country, and *he* returns on Wedneſday; this Boy reads well, *it* is a good Child; your Daughter plays well on the Harpſichord, *it* has a good Taſte; my Father and Mother are very healthy, though *we* be advanced in Years; my Brother and I were in Town laſt Week, and *ye* ſaw the Lord Mayor in *her* State Coach; you and I will go to Church, where *they* will hear a good Sermon; my Father and Mother come here next Week, and *ye* intend to ſtay a few Days; the Wind blew off my Hat, and I cannot find *her*; that Candle is too ſmall, you cannot ſee with *her*; here is my Top, *he* is a good one; he is the Man *which* brought the News; this is the Woman *which* makes the Pies; theſe are the Boys *which* were idle; and theſe are

Diſtance, becauſe that often creates Obſcurity, and diſguſts the Reader. Sometimes the Relative and Preposition are both left out; as, in the Situation he was then, for *in which* he was then; in the violent Manner *(in which)* they were carried off. The Antecedent is ſometimes left out before the Relative; as, Give Thanks *(to him)* to whom it is due; pay Tribute to whom Tribute is due, &c. i. e. *to him* to whom Tribute is due; "Who ſteals my Purſe, ſteals Traſh;" i. e. the *Man who*, or *he who*, &c.

the

the Girls *which* were at Church; that is the Houſe *who* John ſold; this is the Book *who* you ſent me; are theſe the Apples *who* I ſent you? theſe are the Horſes *who* he bought; he is a wiſe Man *which* ſpeaks little; he is the Perſon to *which* you are obliged.

Demetrius compares Proſperity to the Indulgence of a fond Mother, *who* often ruins the Child; but he compares the Affection of the divine Being to that of a wiſe Father, *which* would have *her* Sons to labour, to feel Diſappointment and Pain, that they may gather Strength, and improve their Fortitude: There is not on Earth, ſays *ſhe*, a Spectacle more worthy the Regard of a Creator intent on *her* Works, than a brave Man ſuperior to *her* Sufferings: It muſt be a Pleaſure to Jupiter himſelf to look down from Heaven, and ſee that great Man Cato, amidſt the Ruins of *its* Country, preſerving *its* Integrity.

As our Station is higher in the World, the more Care we ſhould take of our Lives and Actions, that *ye* be kept within the Compaſs of Lowlineſs and Humility.

Aurelius uſed to ſay, that he would not part with the little *ſhe* had learned, for all the Gold in the World; and that *it* had more Glory from what *ſhe* had read and written, than from all the Victories *it* had won, and all the Realms *ſhe* had conquered.

By Experience know a Man to be faithful, before you approve *her* your Friend.

Atys, the Son of Creſus, *which* had been dumb all *her* Life, when *ſhe* ſaw a Soldier of Cyrus ready to kill *her* Father, by the Force of natural Affection, broke

broke the Strings of *its* Tongue, and cried out, O kill not Creſus the King!

Could we rightly conſider the Miſeries of others, *they* ſhould be more thankful for the many Mercies *they* enjoy.

He *which* is not ſatisfied with what *you* now enjoys, it may reaſonably be ſuſpected *you* never will with what *you* may poſſeſs.

Demetrius the Athenian adviſed King Ptolemy to read Books of Hiſtory, and ſuch *who* treated of Government, for *ye* will tell Princes thoſe Truths who a flattering Courtier dares not.

He that pricketh the Heart maketh *it* to ſhew *her* (its) Knowledge. Eccluſ. xxii. 19. †

Diſburden'd Heav'n rejoic'd, and ſoon repair'd
Her mural Breach, returning whence *it* (ſhe) roll'd. Milt. Par. Loſt, Book vi. l. 878.

RULE

† The Relative muſt be of the ſame Perſon and Number with the Antecedent, and always of the ſame Gender; if the Antecedent be Maſculine, ſo muſt the Relative; if Feminine or Neuter, ſo muſt the Relative to the End of the Sentence.

"When *what* I long muſt love, and long muſt mourn,
"With fatal Speed was urging *his* Return." Prior.

He is here ſpeaking of a Perſon, a Man, and tho' the Neuter Pronoun *what* is applied to Perſons as well as Things in aſking a Queſtion, as has been obſerved above; yet it cannot be uſed as a Relative to Perſons.

It

RULE VI.

IF no Nominative comes between the Relative and the Verb, the Relative becomes the Nominative Caſe to the Verb; as, the Maſter *who* teaches me, and *who* puts on the Bowels of a Parent towards me; that is the Miniſter *who* preaches in our Church, and *who* gives us ſuch wholeſome Advice; Poverty and Shame will attend that Boy *who* refuſes Inſtruction.

FALSE SYNTAX.

THIS is the Man *whom* came in firſt, and that is the Boy *whom* was diſtanced; that is the Boy *whom* ſaid ſo; do you know *whom* came

It ought to be *whom*, *Man* or *he* being underſtood, i. e. the *Man whom*, or *he whom*.

Shakeſpear, ſpeaking of a timely-parted Ghoſt, 2. Henry VI. confounds the Genders, even after he had begun a Proſopopeia.

" *Who*, in the Conflict that *it* holds with Death,
" Attracts the ſame for Aidance 'gainſt the Enemy."

This is a Soleciſm not to be juſtified; for a Proſopopeia ought to be continued to the End of the Sentence. It ought to be *he* holds, or *which* inſtead of *who*. Milton is guilty of the ſame Error in the Example above.

with

with him? or *whom* went for him? I went to ſpeak to the Gentleman *whom* came on Horſeback, and the Lady *whom* rode in the Coach; *whom* is he? *whom* are they in the Garden? *whom* do you think ſhe is? I do not know *whom* ſhe is; *whom* do you think I am? was it he *whom* read laſt? is that the Man *whom* ſtole the Horſe? he is a happy Man *whom* has a true Friend, but he is more happy *whom* does not ſtand in need of one; he never wants Comfort *whom* has Content; do you know *whom* is the beſt Scholar? he is a Man *whom* abhors all Manner of Meanneſs; that is the Boy *whom* broke the Glaſs; bleſſed is the Man *whom* walketh not in the Counſel of the Wicked; I know thee, Stranger, *whom* thou art, that mighty leading Angel *whom* of late made head againſt Heav'n's King.

He cauſed all Perſons *whom* he knew had, or he thought might have ſpoken to him, to be apprehended. Clarendon ‡.

RULE

‡ The following Examples of falſe Syntax may perhaps raiſe ſome Doubt, as there is the Appearance of a Nominative betwixt the Relative and Verb; *Whom do you think that ſhe is? Whom do you think that I am?* but the Conſtruction is, Who is ſhe think you? Who am I think you, or do you think? *ſhe* and *I* agreeing with *who* in the Nominative Caſe: Or, according to Rule IX. the Verb *to be* has the foregoing State of a Pronoun both before and after it. So,—He cauſed all Perſons *whom* he knew had, or he thought might have ſpoken to him, to be apprehended. It ought to be *who*, the Nominative to *had*; for no principal Verb coming before an auxiliary Verb has any Government: All the

RULE VII.

BUT if a Nominative comes betwixt the Relative and the Verb, the Relative *who*, with its Compounds, muſt be of the following State; as, the God whom we worſhip, and whom we ſerve; the Man whom Virtue raiſed to a Throne; he is a bad Man whom no Favour can oblige, and whom no Duty can bind; whomſoever the King pleaſes to favour †.

FALSE

Relation *he knew*, and *he thought might have*; *have* to the Sentence, is only by way of Illuſtration, after the Manner of the Parentheſis.

Many ſimilar Sentences might be adduced to ſhew the Impropriety of *whom*; as, He ordered all the Men who *(he heard)* were wounded to be ſent to the Hoſpital; not *whom*. He now marches to attack the Enemy *who (he ſaw)* had juſt paſſed the River; not *whom*.

† This Rule is ſimilar to one in the Latin Syntax, viz. But if a Nominative comes betwixt the Relative and the Verb, the Verb ſhall be of that Caſe which the Verb following uſed to govern. Though *whom*, *whomever*, and *whomſoever*, are always ſet before the Verb, yet they are always governed in the following State by the Verb; thus, *the God we worſhip whom*, *we ſerve whom*.

The Engliſh Rule is eaſier than the Latin one, becauſe the Nominative is never underſtood in Engliſh as it

FALSE SYNTAX.

THE Perſon *who* you ſent is not returned; that is the Lady *who* I ſaw in the Front-box; here is the Man *who* the Horſe threw; ſhe is the Lady *who* he ſaved from falling; *who* love I ſo much as you? there is not a Man in the Kingdom *who* I reſpect more than him; the Boy *who* I heard read very well; there is the King *who* God long preſerve; is this the Boy *who* you brought back; this is the Man *who* he reſtored to Sight; it is he *who* he baſely betrayed; is it the Man *who* he robbed of his good Name? it is he *who* he baniſhed; he is a Man *who* Proſperity never elates; he *who* all the World knew to be of a forgiving Temper; they are all here *who* you nominated; *who* ſhall we ſend on this Errand? *who*ſoever you pleaſe to ſend; *who*ſoever they ſhall appoint; *who*ever he be *who* the King ſhall appoint; fartheſt from him is beſt, *who* Reaſon hath equalled, and *who* Force hath made ſupreme above his Equals; all thoſe *who* he had oppreſſed were now relieved from their Troubles; thoſe *who* he had baniſhed were invited to return; all thoſe *who* he thought true to his Party.

Who ſhould I meet the other Night but my old Friend? Spectator.

it is in Latin; thus, *Deus quem colimus*, i. e. *quem* nos *colimus*: But we often leave out the Relative; as, That is the Man I ſaw Yeſterday, for *whom* I ſaw, &c.

Who ſhould I ſee in the Lid of it but my old Friend? Addiſon, Spect.

RULE VIII.

WHEN two Nouns come together, the former is, by the Addition of ('s), changed into the Genitive Caſe; as, the King's Prerogative, for the Prerogative of the King; Milton's Poems, for the Poems of Milton; Diana's Chaſtity, for the Chaſtity of Diana ‡.

FALSE

‡ In the Examples of falſe Syntax, towards the End, I have put in the Plural Number as well as the Genitive Caſe, that they may be properly diſtinguiſhed; for the unſkiful are apt to put ('s) to the Plural Number, and even to the third Perſon Singular of Verbs ending in (s). The Genitive Caſe is diſtinguiſhed by Italics, thus, Two Boys ran away with that *Boy*'s Hat; where the former Boys is the Plural Number, the latter *Boys* the Genitive Caſe, which requires the Apoſtrophe ('s) thus, *Boy*'s.

Every Genitive has a Noun to govern it, expreſſed or underſtood; as, God's Providence; St. Paul's, *Church* is underſtood; St. James's, *Palace* is underſtood; therefor one Genitive cannot govern another.

Of being the Sign of the Genitive Caſe, we cannot put it before a Noun with ('s); as, the Palace of St. James's, the Pariſh of St. Paul's; for this is making two Genitives; but the Palace of St. James, the Pariſh of St. Paul; but we ſay the Cupola of St. Paul's, becauſe *Church* is here underſtood.

Adjectives having no Caſe cannot admit of ('s).

We have certainly a Genitive Plural, though there has been no Mark to diſtinguiſh it. The Warriors Arms,

FALSE SYNTAX.

DO you ſee that *Boys* Rudeneſs, he had almoſt hit the *Womans* Face; this is *Johns* Book, he has read *Virgils* Eneid, and *Homers* Iliad; he has tranſlated *Horaces* Art of Poetry and *Ovids* Works; have you read *Thomſons* Seaſons, or *Miltons* Work? I have read *Popes* Works and *Drydens* Virgil; the *Churches* Peace is to be maintained by Peace and Unity; that is the black *Bitches* Puppy; the *Fiſſes* Tail ſlipped out of my Hand; I held by the *Horſes* Mane; *Georges* Horſe gallops well; this is the *Pages* Hat; that is her *Graces* Coach; he drinks *Aſſes* Milk; this is *Charleſs* Dog; I found him in St. *Jameſs* Park; a wiſe Man's Anger is of ſhort Continuance; an *Harlots* Breath is the Gate of Death; a wiſe Son hears his *Fathers* Inſtructions; a *Mans* beſt or worſt Fortune is his Wife; a *Beggars* Song is more chearful than a *Thiefs*; better to be a *Dogs* Head than a *Lions*

 Tail;

Arms, i. e. the Arms of the Warriors, is as much a Genitive Plural, as the Warrior's Arms, for the Arms of the Warrior, is a Genitive Singular. To diſtinguiſh this Genitive Plural, eſpecially to Foreigners, we might uſe the Apoſtrophe reverſed, thus, the Warrior's Arms, the Stone's End, for the End of the Stones, the Grocer's, Taylor's, Haberdaſher's, &c. Company; for the Company of Grocers, Taylors, &c. the Surgeon's Hall, for the Hall of the Surgeons, the Rider's Names, for the Names of the Riders; and ſo of all Plural Poſſeſſives.

Tail; Content is the poor *Mans* Riches, Desire the rich *Mans* Poverty; good Education is the Foundation of *Mans* Happiness; Industry is *Fortunes* Right Hand, and Frugality her Left; Learning is the rich *Mans* Ornament, and the *Poors* Riches; Money is the *Misers* God; make no *Mans* Misfortune the Subject of Derision; Poets give *Virtues* Name a never-dying Fame; Success is *Gods* usual Reward of Diligence, and Prosperity and Success are the Industrious *Mans* Attendants.

Two Boys ran away with that *Boys* Hat; four Kings contended for that *Kings* Crown; two Pages stood at that *Pages* Back; all the Fishes run at that *Fishes* Approach; this *Bitches* Noise made three Bitches bark; three Asses kicked against this *Asses* Colt; two Dogs fastened on our *Dogs* Neck; these Bulls gored this *Bulls* Side; *Mans* Fall is *Mans* Misfortune; *Womans* Chastity is *Womans* Honour; these Horses bit this *Horses* Neck; these Cats tore this *Cats* Skin; I can put any of these Needles through this *Needles* Eye; three Soldiers came with one *Soldiers* Billet; two Ships ran foul of that *Ships* Hawser.

RULE IX.

WHEN a Pronoun comes before the Verb, it must be of the foregoing State; when it is set after the Verb, it must be of the following State; as, I love him, because he is diligent; he

he admires her for her amiable Qualifications; they praiſe him for his good Behaviour

FALSE SYNTAX.

THE Maſter loves *thou* and *I*, becauſe *us* are diligent Boys; *me* and *thee* can conſtrue our Leſſons; the Horſe carries both *he* and *ſhe*; *thee* will never be a Scholar, if *thee* doſt not ſtudy more diligently; *me* and my Brother are Twins; *them* ſend *I* on a needleſs Errand; who taught *thou* to write? I taught *he* his Leſſon, and *him* and *me* have Liberty to play; did you ſee my Siſter? *her* and *me* go to viſit our Aunt, when I will buy *ſhe* ſome Nuts; *him* and *me* dance Minuets, but *them* dance Country Dances; will you hear *I* my Leſſon? do you make *we* a Preſent of theſe Oranges? tell who loves *who?* who loves *thou?* could *us* rightly conſider the Miſeries of others, *us* ſhould be more thankful for the many Mercies *us* enjoy.

As *him* that is Maſter of a good Invention ſhews himſelf to have a lively Fancy; ſo *him* that can make a good Collection diſcovers a ſound Judgment.

Epicurus mocked at all Pains that torment the Body; ſaying, if *them* were ſmall, *us* ſhould not mind *they*, and if violent, *them* would not laſt long.

Them that oppreſs the Poor to increaſe their Riches, and *them* that give to the Rich, ſhall ſurely come to want.

RULE X.

THE Substantive Verb to *be*, with its past Time *was*, has the foregoing State of a Pronoun both before and after it; as, I am he who wrote the Letter; that is she who eat the Plumbs; these are they who stole the Apples. Except after the Infinitive Mood; as, I took it to be him, her, thee, them; whom do you take me to be? i. e. you take me to be whom?

FALSE SYNTAX.

THOU art *him* who sold the Books, and that is *him* who bought them; it was *them* who sold the Horses; was it *me* that said so? it was not *me* indeed; I am *him*; it was *him* and not *me* that told you so; it was *thee* who wrote the Letter, and it was *her* that carried it; it was not *us* who spilt the Ink, it was them; tell me if thou art *him* who broke the Glass? I am not *him*, it was not *me*; it was neither *him* nor *her*; it was neither *them* nor *us*; if *us* were all just, there would be no need of Fortitude; *me* was abroad Yesterday, and *thee* art to go To-morrow; was *her* in Town? if *her* were in the Country, for *her* is in a bad State of Health; *them* are good Boys; for *them* are always studying; *us* were not of that Society; *him* and *her* were in one Pew; *us* and them were at no great Distance; by Industry *us* are redeemed from the

the Moleſtations of Idleneſs; it is *thee* that readeſt ſo ill; it was *thee*, O Lord, that created all Things; *us* are the Workmanſhip of thy Hands; Is it *him* that rides on the white Horſe? was it *her* that ſpoke? are *them* the intemperate People you ſpoke of? are *them* not meagre? are *them* not fickly? are *them* not ſpiritleſs? Great Perſons are like Flags on the Top of a Ship's Maſt; as *them* are more high, ſo are *them* more ſubject to Winds and Storms.

"To that which once was *thee*." Prior.
—— "that I am not *thee*." Shakeſpear.
"That Oaf was *me*." Dryden.

RULE XI.

THE Pronoun when ſet alone, as an Anſwer to a Queſtion, muſt be of the foregoing State; as, *who ſaid it?* I; i. e. I ſaid it. Who did that? He; i. e. he did that. Who eat the Cherries? They; i. e. they eat the Cherries.

FALSE SYNTAX.

WHO made that Pen? *Me*. Who ſpilt the Ink? *Him*. Who tore the Book? *Her*. Who ſaid ſo? *Us*. Who broke the Panes? *Them*. Who will have this Apricot? *Me*. Who eat the Peaches? *Her*. Who is Captain of this Form? *Me*, Sir. Who told you that? *Him*. Which of

you reads firſt? *Me.* Who abhors lying? *Us.* Who are the naughty Boys? *Them.* Who is the beſt Scholar? *Him.* Who told you that I was going to Town? *Her.* Who did all this Miſchief? *Them,* who but *them.* Who, ingrate, heaped all theſe Favours upon you? *Me,* who but *me.*

RULE XII.

THE Comparative Adverbs *than* and *as* have the foregoing State of a Pronoun after them, when the Verb is not repeted or expreſſed, to which the Pronoun is the Nominative. As, ſhe is wiſer than he, i. e. than he is. He is older than ſhe, i. e. than ſhe is. John is as tall as I, i. e. as I am. He is as indifferent as they, that is, as they are. †

FALSE SYNTAX.

HE has eaten more than *me.* I have written more than *thee.* John reads better than *him.* She ſings better than *me.* He dances bet-

† When a Verb or Prepoſition expreſſed or underſtood comes between *than* or *as* and the Pronoun, then the Pronoun is governed by the Verb or Prepoſition in the following State; as, You reſpect him more than me, i. e. than you reſpect me. He has as great a Regard for him as for her: They preſſed more upon him than me, i. e. than upon me. *Whom* the following State of *who*, having Reference to its antecedent only, is always placed after *than*; as, My Father is dead, than whom a better Man never lived.

ter

ter than *her*. They run faſter than *us*, but we can ride better than *them*. Though you are taller than *me*, yet I am a better Scholar than *thee*. There is not a more diligent Boy than *him*, nor a more modeſt young Lady than *her*. They have a ſhorter Leſſon than *us*; yet by our Diligence we will be able to ſay ſooner than *them*. You are two Years older than *me*. Who writes worſe than *thee*? None abhors lying more than *him*, nor Idleneſs more than *her*. They are richer than *us*, but we are more learned than *them*. Is there a more pious Man than *him*? or a more virtuous Woman than *her*? We ſtudy while they play, who therefor will be more happy than *us*, or who more miſerable than *them*.

I am as heavy as *her*, but not ſo heavy as *him*. You are as tall as *me*, but not ſo tall as *her*. Do not I behave as well as *him*? For Shame! you do not behave ſo well as *him*. Do not I behave as well as *thee*? No, you do not behave ſo well as *me*. We are ready to ſay our Leſſon as well as *them*. I have not ſo much Gold as *him*.

You have given him more than *I*. You have ſent her as much as *he*. You have done more for him than for *I*. You have left as much to him as to *ſhe*. She reviles you as much as *he*. He has informed againſt you as well as *they*. He always reſpected him more than *ſhe*. He will give you a Share as well as *he*.

Several of our beſt Writers ſuch as Swift, Addiſon, Prior, Congreve, Atterbury, Hobbes, &c. have tranſgreſſed againſt the plaineſt and moſt ſimple Part of this Rule; Quotations would be needleſs, had we room, becauſe they would be exact-

ly of a Piece with the foregoing Examples of False Syntax. But to ſatisfy Curioſity take the following from Prior.

"Then finiſh, dear Chloe, this paſtoral War,
And let us like Horace and Lydia agree:
For thou art a Girl as much brighter than *her*
As he was a Poet ſublimer than *me*."

It ought to be brighter than *ſhe*, i. e. than ſhe is. Sublimer than *I*, i. e. than I am. Again,

"The Sun upon the calmeſt Sea
Appears not half ſo bright as *thee*."

It ought to be ſo bright as *thou*, i. e. as thou art. The Rules of Grammar muſt not be ſacrificed for the Sake of Jingle.

RULE XIII.

A Comparative Adverb muſt not be ſet before an Adjective compared by *er*, or *eſt*; as, a ſofter Hand, the ſofteſt Hand; not a more ſofter Hand, the moſt ſofteſt Hand.

FALSE SYNTAX.

THAT Swan is *more* whiter than Snow. That Crow is *more* blacker than Jet. London is *more* larger than Paris. My Book is *more* cleaner than yours. She is *more* wiſer than he. Solomon

was

was the *moſt* wiſeſt of Men. She was the *moſt* handſomeſt of her Sex. He is the *moſt* honeſteſt Man alive. He is the *moſt* fitteſt Perſon for that Undertaking. My Hand is *more* ſofter than yours, but yours is *more* cleaner. My Book is *more* better bound than yours, tho' yours be *more* dearer. He is the *moſt* worthieſt Man alive. He was the moſt wickedeſt amongſt them. This is the *moſt* ſowereſt Apple I ever taſted. The *moſt* readieſt Way to arrive at Glory, is to be what we deſire to be accounted. The *moſt* ſtrongeſt Things *is* in Danger even from the moſt weakeſt. It is the *moſt* higheſt Ingratitude to overlook a Thouſand Mercies and murmur at one Affliction. He is a *more* happier Man who wants many Things in this Life, and enjoys Contentment; than he that has all Things, but wants that Bleſſing. Bajazet being overcome by Tamerlane, was ſhut up in an Iron Cage; which was but a remove from a *more* larger into a *more* leſſer Room: For to an ambitious Mind, the whole World is but a *more* wider Cage. Beware of Drunkenneſs; it impairs the Underſtanding, waſtes the Eſtate, baniſhes the Reputation, conſumes the Body, and renders a Man of the *moſt* brighteſt Parts, the common Jeſt of the *moſt* meaneſt Clown. Gentle and prudent Reply to indecent and ſcurrilous Language, is the *moſt* ſevereſt, tho' moſt innocenteſt Revenge. Religion is the moſt chearfuleſt Thing in the World; and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them. There is not a more certainer Sign of a Coward, than his ſwearing, bragging, and bullying.

——"The

——— "The Duke of Milan,"
And his *more* braver Daughter could not controul thee." SHAKESPEARE.

"After the *moſt* ſtricteſt Sect of our Religion I lived a Phariſee." Acts xxvi. 5.

The Adjectives *chief*, *extreme*, which have in themſelves a Superlative Signification, cannot properly take the Superlative form *chiefeſt*, *extremeſt*; only *chief*, *extreme*.*

RULE XIV.

THE Conjunctions *and*, *nor*, and *or*, connect like Caſes and States of the Pronouns. As, He and ſhe are both at Home. Neither he nor ſhe came. Either he or I muſt go. I ſaw both him and her there.

FALSE

* When an Adjective is compared in different Subjects the Poſitive has *as* after it, the Comparative has always *than*, and the Superlative the Prepoſition *of* after it; as ſoft *as* Down, better *than* he, beſt *of* all. *But* is very improperly uſed after the Comparative Degree for *than* in the following Sentences. "To truſt in Chriſt is no more *but (than)* to acknowledge Him for God." Hobbes. "They will concern the Female Sex only, and import no more *but (than)* that Subjection they ſhould be in to their Huſbands." Locke. The Full Moon was no ſooner up, and ſhining in all its Brightneſs, *but (than)* he privately opened the Gate of Paradiſe. Addiſon. Guardian, No. 167.

When

FALSE SYNTAX.

DID you ſee him and *ſhe* yeſterday. Where did you meet her and *he*? I neither met him nor *they*. Either ſhe or *him* is in the Houſe. Neither I nor *her* is in Fault. You and *him* may go To-morrow. I and *him* will ſtay at Home. John and *her* are married. Thomas and *me* are good Scholars. You and *me* will walk in the Garden. Mary and *me* came home yeſterday. Sarah and *her* had eat all the Plumbs. He taught both him and *ſhe*. He accuſed me, and *he* and *ſhe*. Either he or *me* muſt go. He accuſed neither him nor *ſhe*. They and *us* are going into the Country. You and *him*, and *me* can ſay our Leſſons. He and *thee* are always trifling. Both John and *thee* heard that. Hear him and *I*.

"Scot-

When *very* forms the Superlative Degree, there is a neceſſary Diſtinction to be obſerved betwixt it and moſt. *Very* is uſed when a Perſon or Thing is poſſeſſed of ſome Quality to a moſt eminent Degree without any Relation to the Degree in which that Quality is poſſeſſed by any other Perſon or Thing; as, he is *very* affable, *very* learned, it is *very* ſuitable, *very* convenient, &c. *Moſt* is uſed when the Degree of Affability, Learning, Suitableneſs, Convenience, &c. has Relation to, and is compared with, the Degree of Affability, Learning, Suitableneſs, Convenience, &c. poſſeſſed by different Perſons and Things. As, He is the *moſt* affable Gentleman in Company; i. e. in compariſon with others, he poſſeſſes that Quality in the higheſt

"Scotland and *Thee* did each in other live."
DRYDEN.

It ought to be *thou*, the Nominative Caſe to the Verb.

"For ever in this humble Cell,
Let Thee and *I*, my fair One dwell."
PRIOR.

It ought to be *me*.

Conjunctions alſo connect like Modes. "Since it has pleaſed the King to reſtore you to his Favour, and hath reinſtated you in your former Poſt, I would adviſe you, &c." this Form of writing is very improper: 1. There is no Nominative to *hath reinſtated*, for *King* is in the oblique Caſe, governed by *pleaſed*, and therefor cannot be the Nominative, and to put in *he* as a Nominative would make but ſorry Engliſh: 2. The Conjunction *and* is deprived of its proper Uſe as a connective; for as it is to *reſtore* in the Infinitive before *and*, ſo it ought to be *to reinſtate* in the ſame Mode, after it. The general Rule is, that the Verb which follows the Conjunction ſhould be of the ſame Mode with that which goes before it.

higheſt and moſt eminent Degree. He is the *moſt* learned Man in the Nation; i. e. he ſurpaſſes all others in the Nation, in the higheſt and moſt eminent Degree of Learning. It is the *moſt* convenient Spot to build on, of any that I have ſeen; i. e. it excels all other Spots that I have ſeen in the higheſt Degree.

RULE

RULE XV.

THE Prepoſitions govern the following State of the Pronouns. As, with whom do you ſpend your Time? I gave the Book to him. Send for her. He got it from them.

FALSE SYNTAX.

WITH *who* do you ſtay, and from *who* did you get theſe Apples? Will you go with *I*, or will you ſtay with *he*? He got that Orange from *I* to give to *thou*. To *who* will you give that Cake? Theſe Cherries were ſent by *he*. I will write to *ſhe*, to know if ſhe ſpoke to *they* about it. He ſaid it happened through *he*. I received a Letter from *they*. Put no Truſt in *ſhe* nor in *they*. You may truſt to *we*. He thinks himſelf above *thou* and *I*. Does he think himſelf above *we*. We will not ſit among *they*. I have no Money about *I*. Let us play againſt *they*. Follow after *he*. I threw the Ball at *ſhe*. He ſpoke not a Word before *we*. He walks behind *ſhe*. It is beneath *I* to ſpeak to *he*. I ſat between *he* and *ſhe*. It lies beyond *they*. It dropped beſide *thou*. It fell on *I*. The Cart went over *he*. He ſhot the Arrow towards *they*. He put it under *I*. She may go without *they*. Pride will make a Man dictate to his Superiors of *who* he ought to learn. Rebuke thy Servant without Paſſion, with ſoft Words and ſtrong Arguments, leſt he

he ſee a Fault in *thou* whilſt thou art reproving one in *he*. Ill Reports do harm to *he* that utters them, and to thoſe of *who* they are made as well as to *they* who made them. Folly is Joy to *he* that is deſtitute of Wiſdom. ‡ *Who* do you ſup *with?* *Who* did you give it *to?* *Who* did you ſerve *under?* *Who* do you purſue *after?* *Who* did you get it *from?* *Who* did he ſend it *by?* *Who* did he buy it *for?* That is the Man *who* I ſpoke *of*. He is a Perſon *who* he ought not to domineer *over*. That is the Man *who* he ſhot *at*. A People *who* he would not ſtay *among*. "We are ſtill much at a Loſs, *who* Civil Power belongs *to*." Locke. "*Who* do you ſpeak *to*?" Shakeſpeare, As you like it. "I'll tell you *who* Time ambles *withal*, *who* Time trots *withal*, *who* Time

‡ In the Examples after ‡, I have ſeparated the Prepoſition from the Caſe which it governs, and placed it at the End of the Sentence; but it is diſtinguiſhed by being in Italick, as well as the Word governed by it. The Scholar muſt obſerve that *who* in theſe Sentences is not governed by the Verb, tho' a Nominative comes between it and the Verb, but by the Prepoſition; thus, *who* do you ſup *with?* right — with whom do you ſup? *Who* did you give it *to?* right — to whom did you give it? &c. This Rule anſwers to part of the Latin Rule already mentioned — But if a Nominative come between the Relative and the Verb, the Relative ſhall be of that Caſe which the Verb following, or the Prepoſition going before uſed to govern Now the Engliſh Prepoſition naturally goes before the Word it governs as well as the Latin Prepoſition *(a quo facta ſunt omnia)* though prevailing Cuſtom has ſeparated it in familiar Writing and Diſcourſe.

gallops

gallops *withal*, and *who* he ſtands ſtill *withal*." I pray thee, *who* doth he trot *withal*? Ibidem.*

CHAP.

* I'll tell you *who* Time ambles withal, &c. *With*, in my Opinion, is underſtood throughout this Sentence —right, thus; I'll tell you with whom Time ambles withal, with whom he trots withal, with whom Time gallops withal, and with whom he ſtands ſtill withal. I pray thee, with whom doth he trot withal? *Withal*, I think, is not put for with here; but in the firſt three Members ſignifies *along* or *likewiſe*; and in the fourth Member *likewiſe*, as, likewiſe with whom he (Time) ſtands ſtill. But if I be miſtaken, then *with* is ſuperfluous. *Withal*, 'tis true, is uſed by ſome Writers where we now uſe *with*, but improperly.

I have added a Quotation or two at the End of the general Rules from our beſt Writers; not for their being any-way more inſtructive to the Learner, than the Examples of Falſe Syntax to which they are ſimilar: But merely to ſhew, that ſo many Models for fine Writing have, tho' inadvertantly, often groſsly deviated from Grammatical Propriety. With reſpect to thoſe Quotations, I have been obliged to the learned Author of *A Short Introduction to Engliſh Grammar*.

Numerous Quotations might have been made of the Grammatical Improprieties to be found in ſeveral modern Writers: but to quote the Inadvertencies of living Authors (and that too without conveying any farther Inſtruction than what is done by thoſe already mentioned) might be accounted ungenerous. I muſt however exhibit one recent Inſtance, which differs from all the foregoing, but without mentioning where it is to be found. "We all can remember when the *Armies* of Great-Britain were routed on every Side, *their* Fortreſſes taken and deſtroyed, *their* Navy uſeleſs and unactive, and *their* Coaſt inſulted by a daring and victorious

victorious Enemy; *its* Inhabitants trembling and quaking, running to hide themſelves from *their* Enemies inſtead of endeavouring to oppoſe them; a foreign Force called to eat up *its* Proviſions, and to run away with great part of *its* Revenues without ever ſtriking a Blow," &c. Here we ſee but one antecedent Word, viz. *Armies*, the Nominative Plural, to which the Poſſeſſives *their* and *its*, each of them thrice repeted, are made Relatives; for, *Britain* is a Genitive governed by *Armies:* So that the Conſtruction is, The Armies *their* Fortreſſes, &c. the Armies *their Navy*, &c. the Armies *their Coaſt*, &c. the Armies *its Inhabitants*, &c. the Armies *its Proviſions*, &c. and the Armies *its Revenues*, &c. By the Numbers being confounded, and the Poſſeſſives wrong applied, the Paſſage is neither Engliſh nor Grammar.

I ſuppoſe the Writer, ſpeaking of the People of Great-Britain, meant——We all can remember when our Armies were routed on every Side; our Fortreſſes taken and deſtroyed; our Navy uſeleſs and unactive; our Coaſt inſulted by a daring and victorious Enemy; our Inhabitants trembling and quaking, and running to hide themſelves from their Enemies inſtead of endeavouring to oppoſe them; a foreign Force called to eat up our Proviſions, and to run away with great part of our Revenues without ever ſtriking a Blow.

CHAP-

CHAP. III.

PROMISCUOUS EXERCISES of FALSE SNYTAX, in PROSE and VERSE.

On CONVERSATION.

SOCIETY [1] *subsist* among Men by a mutual Communication of their Thoughts to each other. Words, Looks, Gesture, and different Tones of Voice *is* [2] the Means of that Communication. I *speaks* [3] and in an Instant my Ideas and Sentiments *is* [4] communicated to the Person *which* hear *I* [5]: My Soul in a Manner, *pass* [6] into his. This Communication of my Thoughts *are* [7] again the Occasion of others in *he* [8] *who* [9] he *communicate* [1] to *I* [2] in his Turn. Hence *arise* [3] one of the most lively of our Pleasures; by *this* [4] Means too *us enlarges* [5] our Knowledge, and this reciprocal Commerce *are* [6] the principal Source of our intellectual Wealth.

The first Rule with Regard to Conversation, *are* [7] to observe all the Laws of Politeness in *him* [8] *These* [9] rule *are* [1] of all others the most indispensible. It *art* [2] not in every *ones* [3] Power per-

1 Subsists. 2 are. 3 speak. 4 are. 5 who hears me, 6 passes. 7 is. 8 him. 9 which. 1 communicates. 2 me. 3 arises. 4 these. 5 we enlarge. 6 is. 7 is. 8 it. 9 this. 1 is. 2 is. 3 one's.

4 he.

perhaps to have fine Parts, ſay witty Things, or tell a Story agreeably; but every Man may be polite, if *him pleaſe* [4] at leaſt to a certain degree. Politeneſs *have* [5] infinitely more Power to make a Perſon loved, and his Company ſought after, than the moſt extraordinary Parts or Attainments *him* [6] can be Maſter of. *This* [7] ſcarce ever *fails* [8] of exciting Envy, and Envy *have* [9] always ſome Ill-will in *him* [1] if you *wouldſt* [2] be eſteemed, make yourſelf be loved; *us* [3] always *eſteems* [4] the Perſon *us loves* [5] more than *him* [6] deſerves, and the Perſon *us does* [7] not love, as little as ever *us* [8] can; nay, *us does* [9] all *us* [1] can to deſpiſe *he* [2] and commonly *ſucceeds* [3] in it. Great Talents for Converſation *requires* [4] to be accompanied with great Politeneſs; *him which eclipſe* [5] others, *owe they* [6] great Civilities; and whatever a miſtaken Vanity *mayeſt* [7] tell *we* [8] it is better to pleaſe in Converſation than to ſhine in *him* [9].

Another general Rule in Converſation *are* [1] to conform yourſelf to the Taſte, Character, and preſent Humour of the Perſons you *converſes* [2] with. This Rule *art* [3] a Conſequence of the foregoing; Politeneſs *dictate* [4] it, but it *require* [5] a large Fund of Good-nature and Complaiſance to obſerve *her* [6]; not but a Perſon muſt follow his

4 he pleaſes. 5 has. 6 he. 7 theſe. 8 fail. 9 has. 1 it. 2 would. 3 we. 4 eſteem. 5 we love. 6 he. 7 we do. 8 we. 9 we do. 1 we. 2 him. 3 ſucceed. 4 require. 5 he who eclipſes. 6 owes them. 7 may. 8 us. 9 it. 1 is. 2 Converſe. 3 is. 4 dictates. 5 requires. 6 it. 7 did.

his Talent in Converſation; do not force Nature; no one ever *didſt* [7] it with Succeſs. If you *has* [8] not a Talent for Humour or Raillery, or Story-telling, never attempt *they* [9]. Contain yourſelf alſo within the Bounds of what you *knows* [1] and never talk upon Things you *is* [2] ignorant of, unleſs it be with a View to inform yourſelf. A Perſon cannot fail in the Obſervance of *theſe* [3] Rule, without making himſelf ridiculous; and yet how often *does us* [4] ſee *he* [5] tranſgreſſed! Some who on War or Politicks *couldſt* [6] talk very well, will be perpetually haranguing on Works of Genius, and the Belles-Letters; others *which is* [7] capable of reaſoning, and *wouldſt* [8] make a Figure in grave Diſcourſe, *wilt* [9] yet conſtantly aim at Humour and Pleaſantry, tho' with the worſt Grace imaginable.

Hence it *are* [1] that *us ſees* [2] a Man of Merit ſometimes appears like a Coxcomb, and *hear* [3] a Man of Genius talk like a Fool. Avoid Diſputes as much as poſſible. In order to appear eaſy and well-bred in Converſation, you *mayeſt* [4] aſſure yourſelf it *require* [5] more Wit, as well as more Good-humour, to improve than to contradict the Notions of another; but if you *art* [6] at any Time obliged to enter on an Argument, give your Reaſons with the utmoſt Coolneſs and Modeſty, two Things *who* [7] ſcarce ever fail of making an Impreſſion on the Hearers. Beſides, if you *is* [8] neither

7 did. 8 have. 9 them. 1 know. 2 are. 3 this. 4 do we. 5 it. 6 could. 7 who are. 8 would. 9 will. 1 is. 2 we ſee. 3 hear. 4 may. 5 requires. 6 are. 7 which. 8 are. 9 ſhew.

neither dogmatical, nor *ſhews* [9] either by your Actions or Words that you *is* [1] full of yourſelf, all *wilt* [2] the more heartily rejoice at your Victory; nay, *ſhouldſt* [3] you be pinched in your Argument, you *mayeſt* [4] make your Retreat with a very good Grace; you *wert* [5] never poſitive, and *is* [6] now glad to be better informed. This *have* [7] made ſome approve the Socratical Way of reaſoning, where while you ſcarce *affirms* [8] any Thing, you *canſt* [9] hardly be caught in an Abſurdity; and though poſſibly you *is* [1] endeavouring to bring over another to your Opinion *who* [2] is firmly fixed, you *ſeems* [3] only to deſire Information from *he* [4]. In order to keep that Temper *who* [5] is ſo difficult, and yet ſo neceſſary to preſerve, you *mayeſt* [6] pleaſe to conſider, that nothing can be more *unjuſter* [7] or *ridiculouser* [8] than to be angry with another, becauſe he *art* [9] not of your Opinion. The Intereſt, Education, Men and means by *whom* [1] *attains* [2] their Knowledge, *is* [3] ſo very different, that it *are* [4] impoſſible *them ſhouldſt* [5] all think alike, and he *have* [6] at leaſt as much Reaſon to be angry with you, as you with *he* [7]. Sometimes to keep yourſelf cool, it may be of Service to aſk yourſelf fairly, what might have been your Opinion, *hadſt* [8] you all the Biases of Education and Intereſt your Adverſary *mayeſt* [9] poſſibly have? but

9 ſhew. 1 are. 2 will. 3 ſhould. 4 may. 5 were. 6 are. 7 has. 8 affirm. 9 can. 1 are. 2 which. 3 ſeem. 4 him. 5 which. 6 may. 7 unjuſt. 8 ridiculous. 9 is. 1 which. 2 attain. 3 are. 4 is. 5 they ſhould. 6 has. 7 him. 8 had. 9 may.

1 con-

but if you *contends* [1] for the Honour of Victory alone, you *mayeſt* [2] lay down this as an infallible Maxim, that you *canſt* [3] not make a more falſe Step, or give your Antagoniſt a *more* greater Advantage over you than by falling into a Paſſion.

When an Argument is over, how many weighty Reaſons *do* [4] a Man recollect, *who* [5] his Heat and Violence made *he* [6] utterly forget? It is yet more abſurd to be angry with a Man becauſe he *do* [7] not apprehend the Force of your Reaſons, or *give* [8] weak ones of his own. If you *argues* [9] for Reputation, this *make* [1] your Victory the more *eaſier*; [2] he *art* [3] certainly in all Reſpects an Object of your Pity, rather than Anger; and if he *canſt* [4] not comprehend what you *does*, [5] you *oughteſt* [6] to thank Nature for her Favours, *which have* [7] given you ſo much the *more* clearer Underſtanding.

You may pleaſe to add this Conſideration, that among your Equals no one *valueſt* [8] your Anger, *who* [9] only *prey* [1] upon its Maſter; and perhaps you *mayeſt* [2] find it not very conſiſtent either with Prudence or your Eaſe, to puniſh yourſelf whenever you *meets* [3] with a Fool or a Knave.

If you *propoſes* [4] to yourſelf the true End of Argument, *who* [5] is Information, it may be a ſeaſonable check to your Paſſion; for if you *Searches* [6] purely after Truth, it will be almoſt indifferent to you where you *finds him* [7]. I cannot

1 contend. 2 may. 3 can. 4 does. 5 which. 6 him. 7 does. 8 gives. 9 argue. 1 makes. 2 eaſy. 3 is. 4 can. 5 do. 6 ought. 7 who has. 8 values. 9 which. 1 preys. 2 may. 3 meet. 4 propoſe. 5 which. 6 ſearch. 7 find it. 8 which

omit in this Place an Obſervation *who* [8] I *has* [9] often made, namely, that nothing *procure* [1] a Man more eſteem, and leſs Envy from the whole Company, than if *him chuſe* [2] the Part of Moderator, without engaging directly on either Side in a Diſpute. *Theſe give* [3] him the Character of Impartial, *furniſh he* [4] with an Opportunity of ſifting Things to the Bottom, of ſhewing his Judgment, and of ſometimes making handſome Compliments to each of the contending Parties. I ſhall cloſe *theſe* [5] Subject with giving you one Caution: When you *hath* [6] gained a Victory, do not puſh it too far: It *art* [7] ſufficient to let the Company and your Adverſary ſee it *art* [8] in your Power, but that you *is* [9] too generous to make uſe of it. I *ſhalt* [1] only add, that there *are* [2] ſomething *who* [3] can never be learned but in the Company of the Polite. The Virtues of Men *is* [4] catching as well as their Vices; and your own Obſervations added, *wilt* [5] ſoon diſcover what it is *who command* [6] Attention in one Man, and *make* [7] your tired and diſpleaſed with the Diſcourſe of another.

A Di'monds rough no Luſtre *canſt* [8] impart
Till their rude Forms *is* [9] well improv'd by Art;
So untaught Youth, *us* [1] very rarely *finds* [2] Diſplay

8 which. 9 have. 1 procures. 2 he chuſes. 3 this gives. 4 furniſhes him. 5 this. 6 have. 7 is. 8 is. 9 are. 1 ſhall. 2 is. 3 which. 4 are. 5 will. 6 which commands. 7 makes. 8 can. 9 are. 1 we. 2 find. 3 are.

Diſplay the dazzling Beauties of the Mind,
Till Art and Science *is* [3] to Nature join'd.
Children like tender Oziers *takes* [4] the Bow,
And as *them* [5] firſt *is* [6] faſhion'd always *grows*; [7]
For what *us learns* [8] in Youth, to that alone
In Age, *us is* [9] by ſecond Nature prone.
Delays *is* [1] dangerous, take a *Friends* [2] Advice;
Begin, be bold, and venture to be wiſe,
Him which defer [3] his Work from Day to Day
Do [4] on a *Rivers* [5] Bank expecting ſtay,
Till the whole Stream *who* [6] ſtopt *he* [7] *ſhouldſt* be gone,
Who [8] as *her run* [9] for ever will run on.
Dreams *is* [1] but Interludes *who* [2] Fancy *make*, [3]
When Monarch Reaſon *ſleep* [4] *theſe* [5] Mimick *wake* [6]
Compound [7] a Medley of disjointed Things,
A Court of Coblers, and a Mob of Kings.
Light Fumes *is* [8] merry, groſſer Fumes *is* [9] ſad;
Both *is* [1] the reaſonable Soul run mad.
And many monſtrous Forms in Sleep *us ſees* [2]
That never *was* [3], nor *is* [4], nor e'er ſhall be.

3 are. 4 take. 5 they. 6 are. 7 grow. 8 we learn. 9 we are. 1 are. 2 Friend's. 3 he who defers. 4 does. 5 River's. 6 which. 7 him. 7 ſhould. 8 which. 9 it runs. 1 are. 2 which. 3 makes. 4 ſleeps. 5 this. 6 wakes. 7 compounds. 8 are. 9 are. 1 are. 2 we ſee. 3 were. 4 are. 5 con-

Ev'n I *condemns* (5) the hated Ills I *acts*, (6)
And thus a double Miſery *contracts:* (7)
Yet of my Chains *I's* (8) not ſo weary grown,
But that I ſtill *is* (9) putting others on:
For Sin *have* (1) always *theſe* (2) attending Curſe,
To back the firſt Tranſgreſſion with a worſe.
Friends *is* (3) like Leaves *who* (4) on the Trees *does* (5) grow,
In *Summers* (6) proſp'rous State much Love *them ſhews*; (7)
But *is thee* (8) in Adverſity? then *them* (9)
Like Leaves from Trees in Autumn, *falls* (1) away.
Happy is *him which have* (1) a Friend indeed;
But *him* (2) more *happier* (3) is, *which* (4) none *do* (5) need.
Happy the Man, I *grants*, (6) thrice happy *him*, (7)
Which canſt (8) through groſs Effects their Cauſes ſee;
Whoſe Courage from the Depth of Knowledge *ſpring*, (9)
Nor vainly *fear* (*) inevitable Things;
But *do her* (1) walk of Virtue calmly go
Thro' all the Alarms of Death and Hell below.
If any aſk *I*, [2] what *wouldſt* (3) ſatisfy.
To make Life eaſy? Thus I *wouldſt* (4) reply;
As much as *keep* (5) out Hunger, Thirſt, and Cold; Or

5. condemn. 6 act. 7 contract. 8 I am. 9 am.
1 has. 2 this. 3 are. 4 which. 5 do. 6 Summer's. 7 they ſhew. 8 art thou. 9 they. 1 fall.
1 He who has. 2 he. 3 happy. 4 who. 5 does: 6 I grant. 7 he. 8 who can. 9 ſprings. * fears. 1 does his. 2 me. 3 would. 4 would. 5 keeps. 6 who.

Or what contented Socrates of old:
As much as made wiſe Epicurus bleſt,
Which (6) in ſmall Gardens ſpacious Realms poſſeſs'd;
This (7) are what *Natures* (8) want *mayeſt* (9) well ſuffice
Him which aſk (1) more, *art* (2) covetous, not wiſe.
Such *are* (3) the gloomy State of Mortals here,
Us knows (4) not what to wiſh, or what to fear.
What then *remain*? (5) *is us* (6) depriv'd of will?
Muſt *us* (7) not wiſh, for fear of wiſhing ill?
Receive my Counſel, and ſecurely move;
Entruſt thy Fortune to the Powers above;
Leave *they* (8) to manage for *thou*, (9) and to grant
What their unerring Wiſdom *ſees thou* (1) want.
Firſt worſhip God; *him which forget* (2) to pray,
Bids not himſelf Good-morrow, nor Good-day.
Let thy firſt Labour be to purge thy Sin;
And ſerve *he* (3) firſt, whence all Things *didſt* (4) begin.
Pray for Things lawful, don't that Bound exceed;
For God, before you *aſks*, (5) *knowſt* (6) what you *needs*: (7)
But Silence in the Soul doth *him* (8) abhor;
Mercies *is* (9) ſmall, if not worth aſking for.

6 who. 7 theſe. 8 Nature's. 9 may. 1 he who aſks. 2 is. 3 is. 4 we know. 5 remains. 6 are we. 7 we. 8 them. 9 thee. 1 ſees thee. 2 he who forgets. 3 him. 4 did. 5 aſk. 6. knows. 7 need. 8 he. 9 are.

CHAP. IV.

Of ELLIPSIS and TRANSPOSITION.

ALL Conſtruction is either true or apparent, or, in other Words, juſt and figurative. True Conſtruction is founded upon the eſſential Properties of Words, and is almoſt the ſame in all Languages. Apparent Conſtruction entirely depends upon Cuſtom, which for Elegance, Brevity, or Diſpatch, leaves out a great many Words otherwiſe neceſſary to make a Sentence perfectly full and grammatical.

What is Ellipſis? Ellipſis is an elegant Suppreſſion (or the leaving out) of a Word, or Words in a Sentence.

1. The Nominative Word or Words are often elegantly ſuppreſſed; as, God rewards the Righteous, and (God) puniſhes the Wicked..

2. The Verb or Verbs are often ſuppreſſed; as, give your Heart to your Creator; (give) Reverence to your Superiors; (give) Honour to your Parents; (give) your Boſom to your Friend; (give) Diligence to your Calling; (give) Ear to good Counſel; and (give) Alms to the Poor.

3. The Perſonal Relatives are generally ſuppreſſed when the Noun is expreſſed; as, Man (he) is the Lord of this lower World. Woman (ſhe) is the faireſt Part of the Creation. The Palace (it) ſtands on a Hill. John and I (we) live in the Country. Thomas and you (ye) are good Scholars.

Scholars. Men and Women (they) are rational Creatures *.

4. The Relatives *whom*, *which* and *that*, are often ſuppreſſed; as, That is the Man (whom or that) you met. This is the Book (which or that) you bought §.

5. The

* Tho' the Perſonal Relative needs not be expreſſed when the Noun itſelf, which is the Antecedent, is expreſſed; yet as the Relative always exiſts in the Mind, and is generally put for the Noun in the ſecond Member of the Sentence; Youth ſhould be taught to ſupply it, that they may aſcertain the Gender as well as Number of the Antecedent. For the Relative has the ſame Reſpect to its Antecedent, by agreeing with it in Gender and Number, that the Verb has to its Noun by agreeing with it in Number and Perſon. "Who inſtead of going about doing Good, *they* are perpetually intent on doing Miſchief." TILLOTSON.

They to be ſure, is ſuperfluous in this Sentence; but it is not expreſſed in the Relative *who*, as Dr. LOWTH would have it, but in the Antecedent: For *who* having no Number, equally relates to the Singular and Plural; if we had no Reſpect to the Antecedent, it would be more rational and grammatical to ſay it was expreſſed in the Verb *are*, becauſe it muſt agree with the Antecedent as its Nominative.

§ Some of our beſt Writers have inelegantly left out the Relatives *who* and *which*, where, as Nominatives, the Inſertion of them is abſolutely neceſſary to ſupport the proper Conſtruction of the Sentence.

"A Man whoſe Inclinations led him to be corrupt, and (who) had great Abilities to manage and multiply and defend his Corruptions." GULLIVER, Part I. Chap. 6.

5. The Antecedent Word is generally left out; as, beware of Idleneſs, which (Idleneſs) is an Enemy to Virtue. They appoint a Day, on which (Day) they were to meet, &c.

6. When a Noun is expreſſed before the Genitive Caſe, it is always ſuppreſſed after it; as, The largeſt Hat is the Maſter's (Hat). The fineſt Coach is the King's (Coach). But if the Noun be expreſſed after the Genitive Caſe, then the Noun is left out immediately after *this* and *that*; as, This (Coach) is the King's Coach. That (Hat) is the Maſter's Hat.

7. All the Words of a Queſtion after the Interrogative Word are generally ſuppreſſed in the Anſwer; as, Who—created Man? God—(created Man). Who—was the firſt Man in the World? Adam—(was the firſt Man in the World). Where—was you born? (I was born)—in London. Who—ſays that Homer is the Prince of Poets?

"Oſiris whom the Græcians call Dionyſius, and (*who*) is the ſame with Bacchus." SWIFT.

"The Remonſtrance he had lately received from the Houſe of Commons, and (which) was diſperſed throughout the Kingdom. CLARENDON, HISTORY.

"A Cloud gathering in the North; which we have helped to raiſe, and (which) may quickly break in a Storm upon our Heads. SWIFT.

If Tillotſon has inſerted *they*, where it was ſuperfluous, Pope has left it out where it was neceſſary.

"Theſe we have extracted from an Hiſtorian of undoubted Credit, a reverend Biſhop, the learned Paulus Jovius; and (they) are the ſame that were practiſed under the Pontificate of Leo X." Works, Vol. 6. P. 301.

Poets? I—) ſay that Homer is the Prince of Poets).

8. The ſecond Member of a Sentence is commonly ſuppreſſed after *than* and *as*; as, He can ſing better than I—(can ſing). You can read as well as he (can read). Who loves you better than I—(love you)?

9. The Ellipſis is often in the firſt Member of a Sentence; as, I ever was (ſtrictly attached to his Intereſt) and ever ſhall be ſtrictly attached to his Intereſt.

10. When a Noun has two or more Adjectives joined to it, the Noun is expreſſed after the laſt only; as, do you ride the white (Horſe) or black Horſe? Do you drink red (Wine) or white Wine? He is an honeſt, ſober, induſtrious Man, i. e. he is an honeſt Man, a ſober Man, &c.

11. Such Nouns as Hand, Sign, Ship, &c. are commonly ſuppreſſed; as, Turn to the right (Hand), turn to the left (Hand). He is at the (Sign of) Lion, Tyger, &c. He belongs to the (Ship) Defiance, &c.

12. Thing, Act, Taſk and Matter, are frequently left out; as. It is eaſy to ſwim where the Head is borne up, i. e. it is an eaſy Thing, Act, &c. It is hard to kick againſt the Pricks, i. e. it is a hard Thing, &c. It will be difficult to accompliſh, i. e. it will be a difficult Thing, Act, Taſk, or Matter to, &c.

13. The Conjunction *and*, when it connects ſeveral Words, is expreſſed only before the laſt; except where it renders every Word emphatical; as, For Sleep, and Wine, and Feaſts, and Strum-

pets, and Bagnios, and Reſt, that through Cuſtom, &c.

The Members of a Period connected by proper Copulatives, glide ſmoothly and gently along; and are a Proof of Sedateneſs and Leiſure in the Speaker: On the other Hand, one in the hurry of Paſſion, neglecting Copulatives and other Particles, expreſſes the principal Image only; and for that Reaſon, hurry or quick Action is beſt expreſſed without Copulatives. In this View Longinus juſtly compares Copulatives in a Period to ſtrait tying, which in a Race obſtructs the Freedom of Motion.

It follows, that to multiply Copulatives in the ſame Period ought to be avoided: For if the laying aſide Copulatives gives Force and Livelineſs, a Redundancy of them muſt render the Period languid. Witneſs the following Inſtance, tho' there are not more than two Copulatives.

"Upon looking over the Letters of my Female Correſpondents, I find ſeveral from Women, complaining of jealous Huſbands; *and* at the ſame Time proteſting their own Innocence, and deſiring my Advice on this Occaſion." Spectator, No. 170.

This Sentence would be more lively if the *and* after *Huſbands* were left out, and the Words following arranged thus: Proteſting at the ſame Time their own Innocence, &c.

The Caſe muſt be excepted when the Words are intended to expreſs the Coldneſs of the Speaker; for there the Redundancy of Copulatives is a Beauty.

"Dining

"Dining one Day at an Alderman's in the City, Peter obſerved him expatiating after the Manner of his Brethren, in the Praiſes of his Sir-loin of Beef. "Beef, ſaid the ſage Magiſtrate, is the King of Meat: Beef comprehends in it the Quinteſſence of Partridge, and Quail, and Veniſon, and Pheaſant, and Plumb-pudding, and Cuſtard." Tale of a Tub, 14.

SWIFT ſhews great Taſte in varying the Expreſſion in the Mouth of Peter, who is repreſented more animated. "Bread, ſays he, dear Brothers, is the Staff of Life, in which Bread is contained *incluſive* the Quinteſſence of Beef, Mutton, Veal, Veniſon, Partridge, Plumb-pudding, and Cuſtard."

Another Caſe muſt alſo be excepted: Copulatives have a good Effect where the Intention is to give an Impreſſion of a great Multitude conſiſting of many Diviſions: Example; "The Army was compoſed of Græcians and Carians, and Lycians, and Pamphylians, and Phrygians."

The Reaſon is, that a leiſurely Survey, which is expreſſed by the Copulatives, makes the Parts appear more numerous than they would do by running them over with Celerity: In the latter Caſe the Army appears like one, whole, and as in one Group: In the former we take, as it were, an accurate Survey of each Nation, and of each Diviſion.

The Repetition of the Diſjunctive Conjunctions *or* and *nor* in the following Example has a ſolemn Effect.

"Who ſhall ſeparate us from the Love of Chriſt? Shall Tribulation or Diſtreſs, or Perſe-

" cution, or Famine, or Nakedneſs, or Peril, or " Sword? For I am perſuaded, that neither Death " nor Life, nor Angels, nor Principalities, nor " Powers, nor Things preſent, nor Things to " come, nor Heighth, nor Depth, nor any other " Creature, ſhall be able to ſeparate us from the " Love of God which is in Chriſt Jeſus our " Lord." Rom. viii. 35.

14. The Conjunction *that* is often left out; as, I deſire (that) you would ſend for him; I think (that) I ſaw him Yeſterday; I am glad (that) you are well.

15. The Prepoſition *to* is often left out; as, give (to) me, reach (to) me, ſend (to) me, &c.

16. Sometimes a whole Sentence is left out; as, as (it is our Duty to pay Reſpect and Deference) to all who are virtuous, and have the Intereſt of their Country, and the Welfare of Society at Heart; (ſo) it is our Duty to pay Reſpect and Deference to thoſe alſo who diſcharge the Offices of State with Integrity and Honour.

Let it be obſerved in general, that it is inelegant to repete the ſame Word or Words in a Sentence, eſpecially when they expreſs the ſame thing; except,

1. Where the Senſe would be obſcure without the Repetition; as, a *good* Man leads a *good* Life; a *bad* Wife often makes a *bad* Huſband; where it is neceſſary to repete *good* and *bad*.

2. In order to rouſe Attention, and add Strength and Luſtre to a Diſcourſe, the ſame Words are repeted in a Sentence; as, *every* Action, nay, *every* Intention, *every* Deſign of Men, is known to the

the Almighty: He ſees not only *what* they do, but *what* they aim at. Tillotſon.

EXAMPLES, ſhewing to Youth the Method of ſupplying the Ellipſis, and of reſolving Sentences.

1. A clear Conſcience needs no Excuſe, and fears no Accuſation.

2. Education makes or marrs the Man: Youth well inſtructed will hardly err.

3. Children require Inſtruction as well as Proviſion

4. Man is admirably formed for particular ſocial Attachments and Duties: There is a peculiar and ſtrong Propenſity in his Nature to be affected with the Sentiments and Diſpoſitions of others.

5. Wiſdom acquaints us with ourſelves, our own Temper and Conſtitution, our Propenſions and Paſſions, our Habitudes and Capacities; a Thing not only of mighty Advantage, but of infinite Pleaſure and Content to us.

6. Whoever conſiders the Miſeries of human Life will certainly prepare for a better, ſince Infancy is attended with Folly, Youth with Diſorder, and Age with Infirmity.

7. Opportunities neglected may not only debar us of many great and noble Advantages, but may create many melancholy Reflexions and anxious Thoughts, ſince they do not often happen, and when paſt are irrecoverable.

RESOLVED,

RESOLVED,

1. A clear Conſcience (it needs no Excuſe, and (a clear Conſcience it) fears no Accuſation.

2. Education (it) makes, or (Education it) marrs the Man: Youth well inſtructed (they) will hardly err.

3. Children require Inſtruction as well as (they, Children, require) Proviſion.

4. Man is admirably formed for particular ſocial Attachments, and (Man is admirably formed for particular ſocial) Duties: There is a peculiar (Propenſity) and (there is a) ſtrong Propenſity in his Nature to be affected with the Sentiments (of others) and (to be affected with the) Diſpoſitions of others.

5. Wiſdom (it) acquaints us with ourſelves, (Wiſdom acquaints us with) our own Temper, and (Wiſdom acquaints us with our own) Conſtitution; (Wiſdom acquaints us with) our Propenſions, and (Wiſdom acquaints us with our) Paſſions, (Wiſdom acquaints us with our) Habitudes, and (Wiſdom acquaints us with our) Capacities; a Thing not only of mighty Advantage (to us), but a Thing of infinite Pleaſure (to us), and a Thing of infinite Content to us.

6. Whoever wiſely conſiders the Miſeries of human Life, (he will certainly prepare for a better (Life), ſince Infancy (it) is attended with Folly, (ſince) Youth (it is attended) with Diſorder, and (ſince) Age (is attended) with Infirmity.

7. Opportunities neglected (they) may not only deprive us of many great and (of many) noble Advantages;

vantages; but (Opportunities neglected) may create many melancholy Reflections, and (Opportunities neglected may create many) anxious Thoughts; Since they (Opportunities) do not often happen, and when (they, Opportunities, are) paſt, (they, Opportunities) are irrecoverable.

What is Tranſpoſition? Tranſpoſition or Inverſion is the placing of the Words of a Sentence out of their natural Order.

The Order of Words in a Sentence is either natural or artificial. Natural Order, is when the Words of a Sentence naturally follow one after another, in the ſame Order with the Conceptions of our Minds.

Artificial Order is when Words are ſo arranged as to render them moſt agreeable and harmonious to the Ear, but ſo, that the Senſe be not obſcured.

The cleareſt and pureſt Writers in Proſe uſe the feweſt Tranſpoſitions; and they are always more violent in Poetry than in Proſe; becauſe in the former it is not poſſible to evade them.

EXAMPLES of TRANSPOSITION and ELLIPSIS together.

1. DO you, Father, take in your Hand the ſacred Symbols, and the Gods of our Country: For me juſt come from War; ſo fierce and recent Bloodſhed, to touch them would be Profanation, till I have purified myſelf in the living Stream.

2. It

2. It is a certain Mark of a great Mind, in the pleaſant Gales of Proſperity to preſerve the Soul from Pride and Inſolence; and in the rough Storms of Adverſity, to ſhun depreſſing Anxiety.

3. No Bounds the Almighty's Glory can reſtrain.
Nor Time's Dimenſions terminate his Reign;
At his Reproof convulſive Nature ſhakes,
And ſhivering Earth from its Foundation quakes:
His awful Touch the ſolid Mountains rends,
And curling Smoke in pitchy Clouds aſcends.

4. For the few Hours of Life allotted me,
Give me, great God, but Bread and Liberty;
I'll beg no more: If more thou'rt pleas'd to give,
I'll thankfully that Over-plus receive;
If beyond this, no more be freely ſent,
I thank for this, and go away content.

The natural Order of the foregoing Sentences, ſupplying the Ellipſis, *is as follows:*

1. FATHER, do you take in your Hand the ſacred Symbols, and Father, do you take in your Hand the Gods of our Country: For it would be Profanation for me to touch them, who am juſt come from War, and who am juſt come from ſo fierce Bloodſhed, and who am juſt come

come from ſo recent Bloodſhed, till I have purified myſelf in the living Stream.

2. It is a certain Mark of a great Mind, to preſerve the Soul from Pride, and to preſerve the Soul from Inſolence in the pleaſant Gales of Proſperity; and, it is a certain Mark of a great Mind to ſhun depreſſing Anxiety in the rough Storms of Adverſity.

3. No Bounds can reſtrain the Almighty's Glory, or the 'Glory of the Almighty; nor can Time's Dimenſions, or the Dimenſions of Time, terminate his Reign; convulſive Nature (it) ſhakes at his Reproof, and ſhivering Earth (it) quakes from its Foundation; his awful Touch (it) rends the ſolid Mountains, and curling Smoke (it) aſcends in pitchy Clouds.

4. Great God, give me but Bread, and give me but Liberty for the few Hours of Life which thou haſt allotted me, I will beg no more: If thou art pleaſed to give me more, I will receive that Over-plus thankfully: If no more be ſent freely beyond this, I thank thee for this, and go away content. †

As

† When young Gentlemen become well acquainted with the Nature of Ellipſis and Tranſpoſition, immenſe Advantages will accrue to them from their conſtruing and reſolving, for ſome Time, every Sentence they read in any of our beſt Engliſh Claſſics, whether in Proſe or Verſe. This Method will open the Capacity and improve the Judgment with reſpect both to a maſterly Knowledge of the Subject, and of the Propriety of the Stile.

When

As to the Liberty of Tranſpoſition or Inverſion, it will be neceſſary to examine it more narrowly, and in particular to trace the ſeveral Degrees in which an inverted or tranſpoſed Stile recedes more and more from that which is natural. And firſt, the placing a Circumſtance before the Word with which it is connected, is the eaſieſt of all Inverſion, even ſo eaſy as to be conſiſtent with a Stile that is properly termed natural.

EXAMPLES. "In the Sincerity of my Heart, I profeſs," &c. Natural Order, I profeſs in the Sincerity of my Heart, &c..

"By our own ill Management we are brought to ſo low an Ebb of Wealth and Credit, that, &c. Natural; We are brought to ſo low an Ebb of Wealth and Credit, by our own ill Management, that, &c.

On Thurſday Morning, there was little or nothing tranſacted in Change-Alley. Natural; There was little or nothing tranſacted in Change-Alley on Thurſday Morning.

At St. Bride's Church, in Fleet-Street, Mr. Woolſton, (who wrote againſt the Miracles of our Saviour)

When a Youth is once acquainted with the inverted Conſtruction of his own Language, and can readily reſolve it into the natural Order; he will not be ſo much ſurprized, as all Youth naturally are, with the more violent Inverſion of the learned Languages: But will ſoon perceive that, though the inverted or artificial Conſtruction differs more or leſs according to the Genius of every Language; yet that the True or Natural is much the ſame in all Languages, i. e. according to the Conceptions of the Mind.

Saviour) *in the outmoſt Terrors of Conſcience*, made a public Recantation.

In this Sentence, beſides the interjected Circumſtance in Italick, before the Word *Recantation* with which it is connected; there is another Sentence inſerted, called a Parentheſis, of which the Structure of the capital Sentence is always independent, and can be read without it, as it is inſerted only by Way of Illuſtration. St. Bride's Church is a Circumſtance merely accidental, and in the natural Order muſt bring up the Rear, thus, leaving out the Parentheſis; Mr. Woolſton made a public Recantation (of his Errors) in the utmoſt Terrors of Conſcience, at St. Bride's, &c.

Where the Word that occupies the firſt Place denotes a Quality or an Action, neither of them can be conceived without a Subject; nor can they without greater Violence be ſeparated from the Subject that follows: And for that Reaſon every ſuch Separation, by means of an interjected Circumſtance belongs to an inverted Stile. Examples where the Word firſt introduced does not imply a Relation.

——————Nor Eve *to iterate*
Her former Treſpaſs fear'd.

Natural Order; Nor fear'd Eve to iterate her former Treſpaſs.

——————Hunger and Thirſt at once,
Powerful Perſuaders, quicken'd at the Scent
Of that alluring Fruit, urg'd me ſo keen.

Natural Order; Hunger and Thirſt at once urg'd me ſo keen, powerful Perſuaders, &c.

Moon

Moon *that now meet'ſt the orient Sun, now fli'ſt*
With the fix'd Stars, fix'd in their Orb that
flies,
And ye five other wand'ring Fires *that move*
In myſtic Dance, not without Song reſound his
Praiſe.

Natural Order: Moon reſound his Praiſe, that now meet'ſt, &c. and ye five other wand'ring Fires reſound his Praiſe, that move, &c. In theſe Examples the interjected Circumſtances are in Italic.

In the following Examples, where the Word firſt introduced imports a Relation, the Disjunction will be found more violent *.

Of Man's firſt Diſobedience, and the Fruit
Of that forbidden Tree, whoſe mortal Taſte
Brought Death into the World, and all our
Woe,
With Loſs of Eden, till one greater Man
Reſtore

* The Words that imply no Relation are Nouns Subſtantive; ſuch as, Man, Animal, Tree, River, &c. Adjectives, Verbs, and Adverbs, imply a Relation; as, the Adjective *good* muſt relate to ſome Being poſſeſſed of that Quality; the Verb *write* muſt be applied to ſome Perſon the Agent, who writes; and the Adverbs, *conſtantly*, *diligently*, have a Reference to ſome Action which they qualify or modify.

When a Relative Word is introduced, it muſt be ſignified, by the Expreſſion, to what Word it relates, without which the Senſe cannot be complete.

Reſtore us, and regain the bliſsful Seat,
Sing, heav'nly Muſe.

Natural Order: Sing, heav'nly Muſe, of Man's firſt Diſobedience, &c.

——— Upon the firm opacous Globe
Of this round World, *whoſe firſt Convex divides*
The luminous inferior Orbs, inclos'd
From Chaos, and the Inroad of Darkneſs old
Satan alighted walks.

Natural Order: Satan (having) alighted, walks upon the firm opacous Globe of this round World, whoſe firſt Convex divides the luminous inferior Orbs, incloſed from Chaos, and (from) the Inroad of old Darkneſs.

——— On a ſudden open fly,
With impetuous Recoil and jarring Sound,
The infernal Doors.

Natural Order: The infernal Doors fly open on a ſudden, with impetuous, &c.

——— Forth ruſh'd, *with Whirlwind Sound,*
The Chariot of paternal Deity.

Natural Order: The Chariot of paternal Deity ruſh'd forth with Whirlwind Sound.

We ſee that, according to natural Order, a Circumſtance comes late, or generally laſt in a Period. But Language would have no great Power were it confined to the natural Order of Ideas. By Inverſion a thouſand Beauties may be compaſſed,

compaſſed, which muſt be relinquiſhed in a natural Arrangement. It can ſcarce be ſaid that Inverſion has any Limits; but it may be obſerved, that the Diſjunction of Adverbs, Conjunctions, or Prepoſitions, from the Words to which they belong, has very ſeldom a good Effect. The following Example with relation to a Prepoſition, is perhaps as tolerable as any of the Kind.

He would neither ſeparate *from*, nor act againſt them.

CHAP. V.

RULES for the proper ARRANGEMENT of WORDS in a Period, beginning with a natural Style, and proceeding gradually to what is the moſt inverted.

IN the Arrangement of a Period, the firſt and great Object is Perſpicuity, which ought not to be ſacrificed to any other Beauty. Ambiguities occaſioned by a wrong Arrangement are of two Sorts; one where the Arrangement leads to a wrong Senſe; and one where the Senſe is left doubtful.

The firſt, being the more culpable, ſhall take the Lead, beginning with Examples of Words put in a wrong Place.

"How much the Imagination of ſuch a Pre-
"ſence muſt exalt a Genius, we may obſerve
"*merely* from the Influence which an ordinary
"Preſence has over Men." Characteriſtics, Vol. I. Page 7.

This

This Arrangement leads to a wrong Senſe: The Adverb *meerly* ſeems by its Poſition to affect the preceding Word; whereas it is intended to affect the Words *an ordinary Preſence*; and therefore the Arrangement ought to be thus: How much the Imagination of ſuch a Preſence muſt exalt a Genius, we may obſerve from the Influence which an ordinary Preſence *merely* has over Men. [Or better] which even an ordinary Preſence has over Men.

"The Time of the Election of a Poet-Laureat being now at Hand, it may be proper to give ſome Account of the Rites and Ceremonies antiently uſed at that Solemnity, and *only* diſcontinued thro' the Neglect and Degeneracy of later Times.

GUARDIAN.

The Term *only* is intended to qualify the Noun Degeneracy, and not the Participle *diſcontinued*; and therefore the Arrangement ought to be —— and diſcontinued through the Neglect and Degeneracy *only* of later Times.

"Sixtus the Fourth, was, if I miſtake not, a great Collector of Books, *at leaſt*." Bolingbroke.

The Expreſſion here leads evidently to a wrong Senſe: The Adverb *at leaſt* ought not to be connected with the Subſtantive *Books*, but with Collector, thus: Sixtus the Fourth was a great Collector at leaſt of Books.

Again, ſpeaking of Lewis XIVth, he ſays, "If he was not the greateſt King, he was the beſt Actor of Majeſty *at leaſt*, that ever filled a Throne." Better thus: If he was not the greateſt King, he was at leaſt the beſt Actor of Majeſty, &c.

&c. This Arrangement removes the wrong Senſe occaſioned by the juxta Poſition of *Majeſty* and *at leaſt*.

The following Examples are of a wrong Arrangement of Members.

"I Have confined myſelf to thoſe Methods for the Advancement of Piety, which are in the Power of a Prince limited like ours by a ſtrict Execution of the Laws. A Project for the Advancement of Religion. SWIFT.

The Structure of this Period leads to a Meaning which is not the Author's, viz. Power limitted by a ſtrict Execution of the Laws.

This wrong Senſe is removed by the following Arrangement: I have confined myſelf to thoſe Methods for the Advancement of Piety, which, by a ſtrict Execution of the Laws, are in the Power of a Prince limited like ours.

"This Morning, when one of Lady Lizard's Daughters was looking over ſome Hoods and Ribbands brought by her Tire-woman, with great Care and Diligence, I employed no leſs in examining the Box which contained them." Guardian, No. 4.

The wrong Senſe occaſioned by this Arrangement, may be eaſily prevented by varying it thus: This Morning, when with great Care and Diligence, one of Lady Lizard's Daughters was looking over ſome Hoods and Ribbands, &c.

"A great Stone that I happened to find, after a long Search, by the Sea-ſhore, ſerved me for an

an Anchor." Gulliver's Travels, Part 1. Chap. 8.

One would think that the Search was confined to the Sea-ſhore; but as the Meaning is, that the great Stone was found by the Sea-ſhore, the Period ought to be arranged thus: A great Stone, that, after a long Search, I happened to find by the Sea-ſhore, ſerved me for an Anchor.

Next, of wrong Arrangement where the Senſe is left doubtful; beginning, as in the former Sort, with Examples of the wrong Arrangement of Words in a Member. "Theſe Forms of Converſation *by Degrees* mûltiplied and grew troubleſome." SPECTATOR, No. 119.

Here it is left doubtful whether the Modification *by Degrees* relates to the preceding Member or to what follows: It ought to be, Theſe Forms of Converſation multiplied by Degrees.

"Nor does this falſe Modeſty expoſe us *only* to ſuch Actions as are indiſcreet, but very often to ſuch as are highly criminal. SPECT. No. 458.

The Ambiguity is removed thus: Nor does this falſe Modeſty expoſe us to ſuch Actions *only* as are indiſcreet, &c.

"The Empire of Belfuſcu is an Iſland ſituated to the North-Eaſt Side of Lilliput, from whence it is parted *only* by a Channel of 800 Yards wide." GUL. Part 1. Chap. 5.

The Ambiguity may be removed thus: —— From whence it is parted by a Channel of 800 Yards *only*.

"Her Body ſhaded with a ſlight Cymar,
Her Boſom to the View was *only* bare."

The Senſe requires the following Arrangement;

Her Boſom *only* to the View was bare.

In the following EXAMPLES the Senſe is left doubtful by a wrong Arrangement of Members.

"The Miniſter who grows leſs by his Elevation, *like a little Statue, placed on a mighty Pedeſtal*, will always have his Jealouſy ſtrong about him." Bolingbroke's Dedication upon Parties.

Here, it is doubtful whether the Object introduced by way of Simile, relates to what goes before or to what follows: The Ambiguity is removed thus: The Miniſter who, like a little Statue, placed on a mighty Pedeſtal, grows leſs by his Elevation, will always, &c.

"Since this is too much to aſk of Freemen, nay, of Slaves, *if his Expectation be not anſwered*, ſhall he form a laſting Diviſion upon ſuch tranſient Motives? Ibid. Better thus: Since this is too much to aſk of Freemen, nay of Slaves, ſhall he, if his Expectations be not anſwered, form, &c.

Speaking of the ſuperſtitious Practice of locking up the Room where a Perſon of Diſtinction dies:

"The Knight, ſeeing his Habitation reduced to ſo ſmall a Compaſs, and himſelf in a Manner ſhut out of his own Houſe, *upon the Death of his Mother*, ordered all the Apartments to be flung open, and exorciſed by his Chaplain." Spectator. No. 110. Better thus: The Knight, ſeeing his Habitation reduced to ſo ſmall a Compaſs, and himſelf in a Manner ſhut out of his own Houſe, ordered,

dered, upon the Death of his Mother, all the Apartments to be flung open.

Speaking of ſome Indecencies in Converſation: "As it is impoſſible for ſuch an irrational Way of Converſation to laſt long among a People that make any Profeſſion of Religion, or ſhow of Modeſty, *if the Country Gentlemen get into it*, they will certainly be left in the Lurch." Spectator, No. 119. The Ambiguity vaniſhes in the following Arrangement: ——— The Country Gentlemen, if they get into it, will certainly be left in the Lurch.

Speaking of a Diſcovery in Natural Philoſophy, that Colour is not a Quality of Matter: "As this is a Truth which has been proved inconteſtibly by many modern Philoſophers, and is indeed, one of the fineſt Speculations in that Science, *if the Engliſh Reader would ſee the Notion explained at large*, he may find it in the eighth Chapter of the ſecond Book of Mr. Locke's Eſſay on Human Underſtanding." Spec. No. 413. Better thus: As this is a Truth, &c. The Engliſh Reader, if he would ſee the Notion explained at large, may find it, &c.

"A Woman ſeldom aſks Advice before ſhe has bought her Wedding-Clothes. When ſhe has made her own Choice, *for Forms Sake*, ſhe ſends a Conge d'Elire to her Friends." Ibid. No. 475. Better thus: — She ſends, for Forms Sake, a Conge d'Elire to her Friends.

"And ſince it is neceſſary that there ſhould be a perpetual Intercourſe of buying and ſelling, and dealing upon Credit, *where Fraud is permitted or connived at, or hath no Law to puniſh it*; the honeſt Dealer is always undone, and the Knave gets the Advantage." Better thus: And ſince it is

neceſſary that there ſhould be a perpetual Intercourſe of buying and ſelling, and dealing upon Credit, the honeſt Dealer, where Fraud is permitted or connived at, or hath no Law to puniſh it, is always undone, and the Knave gets the Advantage.

From theſe Examples, the following Obſervations will readily occur; that a Circumſtance ought never to be placed between two capital Members of a Period; for by ſuch Situation it muſt always be doubtful, ſo far as we gather from the Arrangement, to which of the two Members it belongs; where it is interjected, as it ought to be, between Parts of the Member to which it belongs, the Ambiguity is removed, and the capital Members are kept diſtinct, which is a great Beauty in Compoſition. In general, to preſerve Members diſtinct that ſignify Things diſtinguiſhed in the Thought, the beſt Method is, to place firſt in the conſequent Member, ſome Word that cannot connect with what precedes it.

Another Rule, derived immediately from human Nature, is, that Words expreſſing Things connected in the Thought, ought to be placed as near together as poſſible. The bad Effect of a violent Separation of Words or Members intimately connected, will appear from the following Examples.

"For the Engliſh are naturally fanciful, and very often diſpoſed, *by that Gloomineſs and Melancholy of Temper which is ſo frequent in our Nation*, to many wild Notions and Viſions, to which others are not ſo liable." Spect. No. 419. Here the Verb is, by a pretty long Circumſtance, violently ſeparated from the Subject to which it refers: This harſh Arrangement is eaſily prevented by placing the Circumſtance before the Verb, thus:

thus: For the Engliſh are naturally fanciful, and, by that Gloomineſs and Melancholy of Temper, which is ſo frequent in our Nation, are often diſpoſed to many wild Notions, &c.

"For as no mortal Author, *in the ordinary Fate and Viciſſitude of Things*, knows to what Uſe his Works may, ſome Time or other, be applied, &c. Spect. No. 85. Better thus: For as, in the ordinary Fate and Viciſſitude of Things no mortal Author knows to what Uſe, ſome Time or other his Works may be applied. Lord Kaimes obſerves, that, in Bolingbroke's Works, Specimens of this Kind may be found without Number.

A Pronoun ought to be placed as near as poſſible to its antecedent Noun for which it ſtands: For if other Ideas intervene, it is difficult to recal the Perſon or Thing by Reference.

"There being a round Million of Creatures in human Figure, throughout this Kingdom, *whoſe* whole Subſiſtence, &c. SWIFT. Better; There being, throughout this Kingdom, a round Million of *Creatures* in human Figure, *whoſe* whole Subſiſtence, &c.

"Tom is a lively impudent Clown, and has *Wit* enough to have made him a pleaſant Companion, had *it* been poliſhed and rectified by good Manners." Guardian, No. 162. Better; Tom is a lively impudent Clown, and has *Wit* enough, had *it* been poliſhed and rectified by good Manners, to have made, &c.

"It is the Cuſtom of the Mahometans, if they ſee any printed or written Paper upon the *Ground*, to take *it* up, and lay it aſide carefully, as not knowing but it may contain ſome Piece of their

Alcoran." Spect. No. 85. The Arrangement here leads to a wrong Senſe, as if the Ground were taken up, not the Paper. Better thus: It is the Cuſtom of the Mahometans, if they ſee upon the Ground any printed or written *Paper*, to take *it* up, &c.

Circumſtances in a Period reſemble ſmall Stones in a Building, employed to fill up Vacuities among thoſe of a larger Size. In the Arrangement of a Period, ſuch under-parts crouded together make a poor Figure; and never are graceful but when interſperſed among the capital Parts.

EXAMPLE: "It is likewiſe urged, that there are, by Computation, in this Kingdom, above 10000 Parſons, whoſe Revenues, added to thoſe of my Lords the Biſhops, would ſuffice to maintain, &c. SWIFT.

Here two Circumſtances, viz. *by Computation* and *in this Kingdom*, are crowded together unneceſſarily: They make a better Appearance ſeparated in the following Manner: It is likewiſe urged, that in this Kingdom there are, by Computation, above 10000 Parſons, whoſe Revenues, &c.

If there be room for a Choice, the ſooner a Circumſtance is introduced, the better; becauſe Circumſtances are proper for that coolneſs of Mind with which we begin a Period, as well as a Volume: In the Progreſs the Mind warms, and has a greater Reliſh for Matters of Importance.

When a Circumſtance is placed at the Beginning of the Period, or near the Beginning, the Tranſition from it to the principal Subject is agreeable; it is like aſcending or mounting upward. On the other Hand, to place it late in the Period has

has a bad Effect; for, after being engaged in the principal Subject, one is with Reluctance brought down to give Attention to a Circumſtance. Witneſs the following Examples.

"Whether a Choice altogether unexceptionable has *in any Country* been made ſeems doubtful." Here the Circumſtance *in any Country* is placed too late. Better thus: Whether *in any Country* a Choice altogether unexceptionable has been made, ſeems doubtful.

"I have conſidered formerly, *with a good deal of Attention*, the Subject upon which you command me to communicate my Thoughts to you." Bolingbroke of the Study of Hiſtory, Letter 1. Better thus: I have formerly, *with a good deal of Attention*, conſidered the Subject upon which you command me, &c.

SWIFT, ſpeaking of a virtuous and learned Education: "And although they may be, and too often are drawn, by the Temptations of Youth, and the Opportunities of a large Fortune, into ſome Irregularities, *when they come forward into the great World*; it is ever with Reluctance and Compunction of Mind, becauſe their Bias to Virtue continues." The Intelligencer, No. 9. Better: And although, *when they come forward into the great World*, they may be, and too often are drawn, &c.

"Let us endeavour to eſtabliſh to ourſelves an Intereſt in him who holds the Reins of the whole Creation *in his Hand*." Spect. No. 12. Better: Let us endeavour to eſtabliſh to ourſelves an Intereſt in him who, *in his Hand*, holds, &c.

"Virgil, who has caſt the whole Syſtem of Platonic Philoſophy, ſo far as it relates to the Soul of Man, into beautiful Allegories, *in the Sixth Book of his Æneid*, gives us the Puniſhment, &c. Spect. No. 90. Better: Virgil, who, *in the Sixth Book of his Æneid*, has caſt the whole Syſtem, &c.

"And Philip the Fourth was obliged at laſt to conclude a peace, on Terms repugnant to his Inclination, to that of his People, to the Intereſt of Spain, and to that of all Europe *in the Pyrenean Treaty.*" Letters on Hiſtory, Vol. 1. Letter 6. Bolingbroke. Better: And at laſt, in the Pyrenean Treaty, Philip the Fourth was obliged to conclude a Peace on Terms, &c.

To place a Circumſtance late or laſt in a Period has always a bad Effect. In arranging a Period, it is of Importance to determine in what Part of it a Word makes the greateſt Figure, whether at the Beginning during the Courſe, or at the Cloſe. The Method of arranging Words in a Period, ſo as to make the deepeſt Impreſſion with reſpect to Sound as well as Signification, is comprehended in the following Obſervation. That Order of Words in a Period will always be moſt agreeable, where, without obſcuring the Senſe, the moſt important Images, the moſt ſonorous Words, and the longeſt Members bring up the Rear.

Where a Period is ſo conſtructed as to admit more than one complete Cloſe in the Senſe, the Curioſity of the Reader is exhauſted at the firſt Cloſe, and what follows appears languid or ſuperfluous: His Diſappointment contributes alſo to this Appearance, when he finds, contrary to his Ex-

Expectation, that the Period is not yet finiſhed. The following Periods, placed in their natural Order, will illuſtrate this Rule.

" Were Inſtruction an eſſential Circumſtance in Epic Poetry, I doubt whether a ſingle Inſtance could be given of this Species of Compoſition, *in any Language.*" This Period admits of a full Cloſe upon the Word *Compoſition*; after which it goes on languidly, and cloſes without Force. This Blemiſh will be avoided by the following Arrangement: Were Inſtruction an eſſential Circumſtance in Epic Poetry, I doubt whether, in any Language, a ſingle Inſtance could be given of this Species of Compoſition.

" Some of our moſt eminent Divines have made uſe of this Platonic Notion, as far as it regards the Subſiſtence of our Paſſions after Death, *with great Beauty and Strength of Reaſon.* Spect. No. 90. How languid and apparently ſuperfluous is the Cloſe: Better; Some of our moſt eminent Divines have, with great Beauty and Strength of Reaſon, made uſe of this Platonic Notion, &c.

" Men of the beſt Senſe have been touched, more or leſs, with theſe groundleſs Horrors and Preſages of Futurity, *upon ſurveying the moſt indifferent Works of Nature.*" Spect. No. 505. Better thus: Upon ſurveying the moſt indifferent Works of Nature, &c. Men of the beſt Senſe have, &c.

" She ſoon informed him of the Place he was in, which, notwithſtanding all its Horrors, appeared to him more ſweet than the Bower of Mahomet, *in the Company of his Balſora.*" Guardian, No. 167. Better: She ſoon informed him of the Place he was in, which notwithſtanding all its

Horrors appeared to him, in the Company of his Balſora, more ſweet, &c.

" The Emperor was ſo intent on the Eſtabliſhment of his abſolute Power in Hungary, that, he expoſed the Empire doubly, to Deſolation and Ruin, *for the Sake of it*". Letters on Hiſtory, Vol. 1. Letter 7. Bolingbroke. Better: The Emperor was ſo intent on the Eſtabliſhment of his abſolute Power in Hungary, that, for the Sake of it, he expoſed, &c.

Suſpenſion of the Thought till the cloſe of the Period, ought never to be preferred to Perſpicuity, neither ought Suſpenſion to be attempted in a long Period; becauſe in that Caſe the Mind is bewildered among a Profuſion of Words: A Traveller while he his puzzled about the Road, reliſhes not the fineſt Proſpect.

" All the rich Preſents which Aſtyages had given him at parting, keeping only ſome Median Horſes, in order to propagate the Breed of them in Perſia, he diſtributed among his Friends, whom he left at the Court of Ecbatana." Travels of Cyrus, Book 1. Here is a violent Separation: Perſpicuity requires the following Arrangement: He diſtributed among his Friends, whom he left at the Court of Ecbatana, all the rich Preſents which Aſtyages had given him at parting, keeping only ſome Median Horſes, &c.

If Conformity between Words and their Meaning be agreeable, it muſt of Courſe be agreeable to find the ſame Order or Arrangement in both. Hence the Beauty of a plain or natural Stile, where the Order of the Words correſponds preciſely to the Order of Ideas. Nor is this the ſin-

gle

gle Beauty of a natural Stile: It is alſo agreeable by its Simplicity and Perſpicuity. This Obſervation throws light upon the Subject: For if a natural Stile be in itſelf agreeable, a tranſpoſed Stile cannot be ſo; and therefore it cannot be otherwiſe agreeable, but by contributing to ſome poſitive Beauty that is excluded in a natural Stile. To be confirmed in this Opinion, we need but reflect upon ſome of the foregoing Rules, which make it evident, that Language by Means of Tranſpoſition, is ſuſceptible of many Beauties that are totally excluded in a natural Arrangement of Words. From theſe Premiſes it clearly follows, that Tranſpoſition or Inverſion ought not to be indulged, unleſs in order to reach ſome Beauty ſuperior to thoſe of a natural Stile: For every Inverſion which is not governed by this Rule, will appear harſh and ſtrained, and be diſreliſhed by every Man of Taſte. Hence the Beauty of Inverſion, when happily conducted; the Beauty, not of an End, but of Means, as furniſhing Opportunity for numberleſs Ornaments that find no Place in a natural Stile.

CHAP VI.

Of STOPS or POINTS, and MARKS or NOTES.

WRITING being the very Image of Speech, ſeveral Points were invented not only to prevent any Obſcurity in the Senſe; but alſo to mark the Diſtance of Time or proper Pauſes in Reading.

From the foregoing Rules of Arrangement it is evident how much a proper Arrangement of the

Words and Members of a Period contribute to a Senſe of Order, Elegance, and Perſpicuity: And that a wrong Arrangement, even the moſt accurately pointed, will be always perplexing and diſguſting. For tho' an accurate Punctuation may remove an Ambiguity, yet it will never produce that peculiar Beauty which is perceived when the Senſe comes out clearly and diſtinctly by Means of a happy Arrangement. Such Influence has this Beauty, that by a natural Tranſition of Perception, it is communicated to the very Sound of the Words, ſo as in Appearance to improve the Muſic of the Period.

The Points we have, are judged ſufficient to diſtinguiſh the Senſe; but their Number is defective with reſpect to the requiſite Variety of Pauſe; and for directing to a juſt and well-regulated Pronunciation.

We have only two Points as Signs for varying the Tone of Voice in Reading, viz. Interrogation and Admiration. The other Points by no Means direct to all the Variety of Pauſe, nor to a natural and graceful Variation of the Voice, which, together with proper Emphaſis and Cadence, muſt depend greatly upon the Taſte and Judgment of the Reader.

There are ſix Points conſidered as Intervals in Reading, viz. Comma, Semicolon, Colon, Period, Interrogation, and Admiration.

The Comma, marked thus (,) is the ſhorteſt Pauſe, and diſtinguiſhes the ſmalleſt Members of Sentences; as, The Lord God is merciful, long-ſuffering, ſlow to Wrath, abounding in Goodneſs and

and Truth. It is uſed after every diſtinct Noun and Verb; as, the Enemy advanced with Drums, Trumpets, Clarions, Fifes, &c. and fought with Guns, Swords, Spears, &c. but here the Verb is underſtood to every Noun after the firſt: This Man laughs, ſings, whiſtles, dances, &c. and then cries, ſwears, prays, &c. Here again a Noun is underſtood to every Verb after the firſt. The Caſe is, that if there be ſeveral diſtinct Nouns belonging to one Verb, or ſeveral diſtinct Verbs belonging to one Noun, the Nouns and Verbs muſt be conſtrued equal in Number; For every Verb muſt have its Noun expreſſed or underſtood, and every Noun its Verb expreſſed or underſtood; and every diſtinct Verb or Noun, expreſſed or underſtood, muſt have a Comma to diſtinguiſh it.

The Comma diſtinguiſhes Adverbs of a contrary Meaning; as, Man is mortal, and *ſooner*, or *later*, all muſt die. It lies ſcattered *here*, *there*, and every where. When an Addreſs or Invocation is made, the Name being in the Vocative Caſe, is diſtinguiſhed by a Comma both before and after it; as, Remember, O King, thou art a Man: Deliver us, O Lord, from the evil Conſequences of our Tranſgreſſions. It is alſo marked after every Adjective belonging to the ſame Noun, except the laſt; as, a wiſe, valiant, experienced, and humane General. It is uſed before a copulative or diſjunctive Conjunction in a compound Sentence; as, Kings command, *and* Subjects obey: Can the Ethiopian change his Hue, *or* the Leopard his Spots? But not when two Nouns or two Adjectives are connected by a ſingle Copulative or Diſjunctive; as, the King *and* Queen

are

are gone: Neither the King *nor* Queen are gone: The Innocent *and* the Guilty are the ſame with him; he ſpares neither the Innocent *nor* the Guilty; neither Old *nor* Young,

The Comma is always placed after the Relatives, who, which, whom; the Conjunctions and, but, nor, or, yet, whether, &c. and all the other Parts of Speech, when a Circumſtance is interjected; as, Virgil, who, in the ſixth Book of his Æneid, has caſt, &c. Which, for all his Boaſting, he could not, &c. Whom, though I had no Ground for Suſpicion, I would not truſt, &c. And, for his better Encouragement, I, &c. But, notwithſtanding all my Endeavours, he, &c.

The Reader will readily perceive, that ſuch a numerous Variety of Examples as might be adduced on this Head would be by far too tedious to inſert. For more Examples, therefor, we muſt refer to the Rules of Arrangement.

All neceſſary, but ſmall interjected Illuſtrations, ſhould be diſtinguiſhed by a Comma only on each Side, and not by the Mark Parentheſis; as,—and farther, ſays he, — not (ſays he): Go back to him, ſays Nero, not (ſays Nero): The Tribune went aſide to Fenius, a Captain of that Name, and told him Ceſar's Orders, &c. not (a Captain of that Name). So when there are two or more Perſons introduced into Diſcourſe, and it is neceſſary, for the Sake of Diſtinction, to name the Perſon we mean, we need not include it within a Parentheſis, but thus; Then he, *Marcus Tully*, replied, &c. But ſhe, *Octavia*, took the utmoſt Care of his Children, &c.

The Caſe abſolute requires a Comma after it,

becauſe it can be reſolved into a ſimple Member; as, The Sun riſing, i. e. while the Sun riſes, Darkneſs flies away.

The Comma is uſed after every diſtinct Word, or Figure of Numbers; as, one, two, three, &c. 1, 2, 3, 4, 5, 10, 20, &c.

A Semicolon; marked thus (;) is a greater Portion of a Sentence than a Comma; and carries in it an incomplete Senſe: As, Virtue is the higheſt Exerciſe and Improvement of Reaſon; the Integrity, the Harmony, and juſt Balance of Affection; the Health, Strength, and Beauty of the Mind. It is always uſed when ſeveral Nouns, with their different Epithets, equally relate to the ſame Verb; as, He was of a firm and undaunted Reſolution; of a ſteady and regular Conduct; of a comely and winning Deportment; of a ſweet, facetious, and obliging Temper; of a generous and humane Diſpoſition; and, &c.

It is generally uſed in a Contraſt, and in diſtinguiſhing Nouns of a contrary Signification. When the Period runs long, ſeveral Semicolons are often uſed; as, The Perfection of Virtue is to give Reaſon free Scope; to obey the Authority of Conſcience with Alacrity; to exerciſe the Defenſive Paſſions with Fortiude; the private with Temperance; the Public with Juſtice; and all of them with Prudence; that is, in a due Proportion to each other; and an entire Subſerviency to a calm, diffuſive Benevolence;——to adore and love God with a diſintereſted and unrivalled Affection; and to acquieſce in his Providence with a joyful Reſignation.

A Colon,

A Colon, marked thus (:) is the greateſt Portion or Member of a Period or full Sentence, and marks a perfect Senſe; yet, ſo as to leave the Mind in Suſpenſe and Expectation of what is to follow. It is generally marked before the Conjunctions if, for, nor, but.

EXAMPLES. Should the Enemy advance, and offer to paſs the River, I command you to give Battle: If not, &c.

We who are weak-ſighted Mortals, and of ſo narrow Conceptions, cannot attend to many different Objects at the ſame Time: *For* while we are careful to inſpect ſome Things, we muſt of courſe neglect others.

An envious and malicious Critic cannot forbear nibbling at every Author that comes in his Way: *Nor* can even the moſt admired Poet that ever wrote, eſcape his Abuſe. I allow the Greeks Learning, and ſkill in many Sciences; ſharpneſs of Wit, and Fluency of Tongue; and, if you praiſe them for any other Excellencies, I ſhall not contradict you: *But* that Nation was never eminent for Tenderneſs of Conſcience, and Regard to Faith.

As ſeveral Semicolons are uſed, ſo are two or more Colons, when the Period runs out pretty long.

EXAMPLE. 'Tis pleaſant to be virtuous and good, becauſe that is to excel many others: 'Tis pleaſant to grow better, becauſe that is to excel ourſelves: Nay, 'tis pleaſant even to mortify and ſubdue our Luſts, becauſe that is Victory: 'Tis pleaſant to command our Appetites and Paſſions, and to keep them in due Order, within the Bounds

Bounds of Reaſon and Religion, becauſe that is Empire.

A Period, marked thus (.) is made when the Sentence is completely ended; as, Learning makes Life ſweet; and produces Pleaſure, Tranquillity, Glory and Praiſe.

EXAMPLE of a Period containing all the foregoing Points.

Many Ladies diſtinguiſh themſelves by the Education of their Children, Care of their Families, and Love of their Huſbands; which are the great Qualities and Atchievements of Woman-kind: As, the making of War, the carrying on of Traffic, the Adminiſtration of Juſtice, are thoſe by which Men grow famous, and get themſelves a Name.

To reſolve this Sentence, we will find in it nine diſtinct Members, which are in effect ſo many Sentences: Thus; Many Ladies diſtinguiſh themſelves by the Education of their Children, (1) many Ladies diſtinguiſh themſelves by the Care of their Families (2), and many Ladies diſtinguiſh themſelves by the Love of their Huſbands (3); which are the great Qualities and Atchievements of Woman-kind (4): As, the making of War (5), the carrying on of Traffick (6), the Adminiſtration of Juſtice (7), are thoſe (Qualities and Atchievements) by which Men grow famous (8), and (by which Qualities and Atchievements they) get themſelves a Name (9). The Members of this Sentence are, by a Colon, divided into two Parts nearly equal in Length; which is a great Beauty. By neglecting this Circumſtance, the following Example is defective in Neatneſs.

As

As the Performance of all other religious Duties will not avail in the Sight of God, *without Charity*; ſo neither will the Diſcharge of all other miniſterial Duties avail in the Sight of Men, *without a faithful Diſcharge of this principal Duty. Diſſertation upon Parties*; *Dedication.*

A Sentence or Period ought to expreſs one entire Thought or mental Propoſition; and different Thoughts ought to be ſeparated in the Expreſſion by placing them in different Sentences or Periods. Short Periods are lively and familiar: Long Periods requiring more Attention, make an Impreſſion grave and ſolemn.

In general, a Writer ought to ſtudy a Mixture of long and ſhort Periods, which prevent an irkſome Uniformity, and entertain the Mind with Variety of Impreſſions. In particular, long Periods ought to be avoided till the Reader's Attention be thoroughly engaged; and therefore a Diſcourſe, eſpecially of the familiar Kind, ought never to be introduced with a long Period: For that Reaſon, the Commencement of a Letter to a very young Lady on her Marriage is faulty: —— "Madam, the Hurry and Impertinence of receiving and paying Viſits, on account of your Marriage, being now over, you are beginning to enter into a Courſe of Life, where you will want much Advice to divert you from falling into many Errors, Fopperies and Follies, to which your Sex is ſubject."

A Point of Interrogation, marked thus (?) is made after a Queſtion is aſked; as, Does he ſtill lead a diſſolute Life? Will he never grow wiſe? Several Queſtions, and ſometimes pretty long ones, often

often follow one another: When the Queſtion is continued to ſome Length, Care muſt be taken not to cloſe it with a Period, as ſome, either forgetting, or not underſtanding the Senſe, ignorantly do. The following Example is not among the longeſt* to be met with: "What Manner of Day "do we think that will be, when the Heavens "ſhall put on Mourning; when this whole Earth "ſhall totter and quake as a Leaf before the "Wind; when the Sun and Moon ſhall loſe their "Light, the Stars drop from their Orbs, the Sea "forſake its Channels, the Earth be drowned in "a Deluge of Blood, and the whole World at "once on a flaming Fire?"

In an Interrogatory Sentence of Length, tho' all the Members, when reſolved, are in Effect ſo many interrogatory Sentences; yet where the Senſe does not require a Pauſe above a Comma, or a Semicolon, as in the foregoing Sentence, the Point of Interrogation ſhould be ſuſpended till the Cloſe. But if, in the Courſe of the Sentence, the Senſe ſhould require the Pauſe of a Colon; then a Point of Interrogation ought to be made.

EXAMPLE. Can we wonder, that even Angels and juſt Men are ſaid to be afraid of that Day? For according to St. Peter's Way of reaſoning, "If the Righteous ſcarcely be ſaved, "where ſhall the Ungodly and the Sinner ap-"pear? What ſhall become of the careleſs and "diſſolute Chriſtian, when he ſhall ſee ſuch an "Ocean of Miſeries ruſhing in upon him?"

The

* See a long Interrogation, 2d Part Hen. 4. Act 3. Scene 1.

The Words that aſk Queſtions are, Who, whom, which, what, where, why, wherefore, whether, whither, whence, when, how, do, will, ſhall, may, can, have, am, is, art, are; with their Preter-Tenſes, did, would, ſhould, might, could, had, was, were, and muſt, and ought. When any one of theſe Words leads in a Sentence, the Sentence neceſſarily forms a Queſtion.

A Point of Admiration or Exclamation, marked thus (!) is uſed when ſomething is admired or exclaimed againſt; as, O Lord, how manifold are thy Works? In Wiſdom haſt thou made them all! The Earth is full of thy Riches! —— O Times! O Manners! O the Villainy!

Exclamation and Interrogation are often miſtaken for one another. I have purpoſely inſerted the firſt Example to ſhew the Difference; where, *how manifold are thy Works?* may ſeem to be an Exclamation, but is really a Queſtion: And, if I had Liberty, I ſhould call ſuch Queſtions exclamatory Queſtions. But it has been obſerved already, that when the above-mentioned Words that aſk Queſtions lead in a Sentence, the Sentence muſt be cloſed with a Point of Interrogation. In Inſtances of Hurry and Surprize, the leading Word requires a Point of Exclamation after it, before the Point of Interrogation takes Place. As, What! ſhall I ſee his Face no more? How! are we all undone? where! whither ſhall I flee? Likewiſe any Word repeted with Warmth and Emotion in a Reply: As, Sir, your *Benevolence* ——Benevolence! to whom ſhall I be benevolent? *Pity*, Sir——Pity! does the Dog deſerve Pity? &c. &c. This Point is marked after all the

the Interjections; as, Ah! Alas! O! Oh! Fy! Fy! Woe is me! &c.

The Point of Interrogation elevates the Voice; and ſo does that of Admiration in general: But the different Paſſions and Emotions of the Sou', are ſubject to different Emphaſis and Tones of Voice, which thoſe only who have ſtudied Nature can properly feel and utter. With reſpect to Time, the firſt four of theſe Points bear a muſical Proportion to one another: For a Comma ſtops the Voice while we can tell one; the Semicolon two; the Colon, three; and the Period, four. The Pauſe after the two Points of Interrogation and Admiration ought to be equal to that of a Period, or a Colon at leaſt.

But, beſides theſe, there are four more Notes or Diſtinctions of Pauſe, viz.

1. A Parentheſis marked thus (); which is a Sentence inſerted within another Sentence as an Illuſtration of the Senſe; tho' it may be left out, and the Structure of the Sentence remain entire: As, For even *Servius Tullius*, the Son of a captive Woman (no body knows who his Father was) obtained the Kingdom as the Reward of his Wiſdom and Virtue. A long Parentheſis is diſagreeable; and ſeveral crouding upon one another, is a Sign of Weakneſs and Perplexity in the Writer.

A Circumſtance in a Sentence has been miſtaken by ſome for a Parentheſis: But the ready Way to diſtinguiſh them is thus: A Parentheſis has nothing to do with the Conſtruction of the Sentence within which it is included; which can be read and make Senſe without it: But if we

read

read the Sentence without the Circumſtance, the Senſe will neither be full nor perſpicuous.

The Conſtruction of the following Sentence is faulty.

" In thoſe happy Regions where perfect Peace and Concord, Holineſs and Zeal for God's Glory reign; there is more Joy at the Converſion of one Sinner, more Praiſe for the pious Labour of one little Tract, which makes Men good livers, than for the winning Proſelytes to this or that Communion (as diſtinct from the reſt that diſagree with it in leſs ſubſtantial Niceties) *than* for vaſt Volumes of ſubtle Diſputes, which make for the Intereſts of any of thoſe Factions, into which Chriſtendom is ſo unfortunately divided." Dean Stanhope's Chriſtian Directory, Page 5.

The firſt Word after the Parentheſis ought to be *or* and not *than*; for, leaving out the Parentheſis, the Conſtruction will be proper, thus; than for winning Proſelytes to this or that Communion, *or* for vaſt Volumes, &c.

A Parentheſis cannot, with the leaſt Propriety, either begin or end a Sentence.

(" Then the Bell rung in Joſeph's Room:") " Why, Betty, John, Chamberlain; where the Devil are you all?" Fielding's Joſeph-Andrews, Page 73, Vol. 1.

" Aye, ſaid the Doctor, I believe I know how large they are better than you; (at which he fell a winking, and the whole Company burſt into a Laugh.") Ibidem, Page 61.

" Theſe Things muſt in Reaſon be acknowledged wonderful, and ſufficient to engage the Belief of all, who ſhould ſee the Accompliſhment of

of them, (which my third Section ſhall prove by-and-by). Dean Stanhope's Chriſ. Direct. Page 62. The included Words in the three foregoing Sentences, have not the leaſt Relation to Parentheſis.

The Parentheſis requires the Pauſe of a Comma in general; and is always pronounced with a lower Tone than the Sentence within which it is included.

2. A double Period, marked thus (——) is ſo called, becauſe it denotes a Pauſe of two Periods; and indicates that the Sentence or Words after which it is marked, are worthy of Conſideration.

3. A Break or Paragraph; when the Line is broken or left imperfect, and the next begins under the ſecond or third Letter of the preceding Line, denotes the Pauſe of two double Periods.

4. A double Break, that is, when the next Line not only begins ſhorter than the preceding, but leaves the Space of a whole Line vacant between them; which indicates that the Voice is to reſt during the Time of two Paragraphs.

The Marks or Notes to be met with in Reading, are,

1. An Apoſtrophe, marked thus (') uſed to abbreviate a Word; as, I'll, for I will; judg'd, for judged; plac'd, for placed. This Apoſtrophe ſupplies the Place of (e) before (d) in Verſe, and in familiar Converſation, after all the Conſonants, except (d) and (t). This Eliſion is now carefully avoided in Proſe, and ought, by no Means, to take Place in ſolemn Pronunciation.

2. A

2. A Caret thus (ʌ), when any Sentence, Word, Syllable, or Letter, happens by Inadvertency, to be left out in Writing (for it is not uſed in Printing) is put under the Interlineation, in the exact Place where it is to come in; as,

are

John and Thomas ʌ good Scholars.

3. An Hyphen thus (-) is uſed in joining the Syllables of Words, and compound Words together; as, So-ci-e-ty, Gold-ſmith, &c. and when placed over a Vowel, denotes it to be long; as, Fīre, Rōbe, Tūne.

4. An Accent thus (´) being placed over a Vowel denotes that the Emphaſis or Streſs of the Voice in pronouncing, is upon that Syllable; as, comma´nd, refe´r, alta´r.

5. Breve thus (˘) is a crooked Mark over a Vowel, and denotes it to be ſhort, or ſounded quick; as, bă̆d, ſă̆t, tă̆p.

6. Diæreſis thus (¨) is two Points placed over two Vowels, that would otherwiſe make a Diphthong, and parts them into two Syllables; as, Crëator, Idëa, Cöadjutor.

7. Circumflex thus (ʌ), when placed over a Vowel denotes it to be long; but it is now out of Uſe, having given Place to this Mark (-) mentioned above.

A Quotation thus (“), ſignifies the Words ſo marked, are tranſcribed from the Writings of another in his own Words. The End of a Quotation is marked thus (”), and ſhews that the Paſſage quoted is finiſhed.

9. A,

9. A Paragraph thus (¶), is placed at the Beginning of a new Subject or Diſcourſe; and is chiefly uſed in the Bible.

10. Crotchets marked thus [ ] incloſe ſhort Sentences or References, that have no Connection with the Subject treated of.

11. A Section thus (§), is the Diviſion of a Diſcourſe or Chapter into leſs Heads or Portions. It alſo directs to ſome Note in the Margin, or at the Bottom of the Page.

12. Ellipſis thus (——), is uſed when part of a Word is left out; as K—g and P———nt. It muſt be as long as the Room the Letters left out would take up and no longer.

13. Brace thus ( ), is uſed to couple Verſes or Lines together in Poetry, that end with the ſame Rhyme; as,

Let envious Jealouſy, and canker'd Spite
Produce my Actions to ſevereſt Light
And tax my open Day, or ſecret Night.

14. An Index thus ☞, directs to ſome remarkable Paſſage, before which it is placed.

15. Aſteriſm thus (*), refers to the Margin, or Bottom of the Page; ſeveral of them put together, ſignify that there is ſomething wanting, defective, or immodeſt in the Paſſage of the Author.

16. An Obeliſk thus (†), and Parallels thus (‖), with the Letters of the Alphabet, and Figures, guide to the Margin, or Bottom of the Page.

A

PRAXIS

ON THE

GENERAL RULES

OF

SYNTAX.

1. A Paſſionate Temper renders a Man unfit for Buſineſs, deprives him of his Reaſon, robs him of all that is great and noble in his Nature; it makes him unfit for Converſation, deſtroys Friendſhip, changes Juſtice into Cruelty, and turns all Order into Confuſion. Page 109.

What part of Speech is *A*? *A* is an indefinite Article, uſed in a large or unlimitted Senſe, not denoting here any particular *Temper*; *a* is always written before Words beginning with Conſonants, and only before Words of the Singular Number; ſee Page 21.

What part of Speech is *paſſionate*? It is an Adjective, becauſe it denotes the Quality, Property

perty or Manner of the Noun Subſtantive *Temper*; compare *paſſionate*? paſſionate, for the Poſitive; *more* paſſionate for the Comparative; *moſt* paſſionate, for the Superlative.

What part of Speech is *renders*? An active tranſitive Verb, becauſe it has the Noun *Man* after it, ſignifying the Object of the Action.

What Perſon, what Number, what Tenſe, what Mood, and what Voice is *renders*? The third Perſon, Singular Number, Preſent Tenſe, Indicative Mood, Active Voice. Conjugate it throughout all Tenſes and Moods of the Active and Paſſive Voices? Preſent Tenſe, Indicative Mood, Active Voice, I render, thou rendereſt or you render, he rendereth or renders, &c. &c.

Ought it not to be *render*? No; becauſe a Verb muſt agree with its Nominative before it in Number and Perſon..

In what Number and what Perſon do they agree? In the third Perſon Singular Number.

How do you know that *Temper* is of the third Perſon? Becauſe every Perſon or Thing ſpoken of, is of the third Perſon Singular, if one only be meant; of the third Perſon plural, if more than one be meant. *A* as before.

What ſort of a Noun is *Man*? A Noun Subſtantive common, becauſe it belongs to all of a Kind, for every *Man* is called a Man.

What part of Speech is *unfit*? It is an Adjective, beſt compared with *more* for the Comparative, and with *moſt* for the Superlative. *For* is a Preposition, having Reference to *Buſineſs* a Noun Subſtantive common. *Deprives* is an active tranſitive Verb, *him* being the Object to which the Action paſſes.

What Perſon, what Number, what Tenſe, &c. as with the foregoing Verb.

What is the Nominative to *deprives?* *Temper.*

In what Perſon and Number do they agree? In the third Perſon ſingular Number, as before.

What part of Speech is *him?* A perſonal relative Pronoun of the following State, becauſe it follows the Verb.

What is the foregoing State? *He*; The following State *him*, with a Subſtantive *his*, without a Subſtantive *his*.

What Word does *him* relate to? It relates to, and is put for its antecedent, Man.

What part of Speech is *of?* A Prepoſition, and the Sign of the Genitive Caſe. *His* is a poſſeſſive Pronoun, uſed either with or without a Subſtantive; it has here the Noun Subſtantive *Reaſon* expreſſed.

What part of Speech is *robs?* An active tranſitive Verb, governing *him* in the following State as before; *him* is again the Relative to *Man*. *Of* as before.

What part of Speech is *all*? It is an Adjective. Compare it? It cannot be compared, becauſe its Signification does not admit of Increaſe; ſee Page 26. *That*, is a relative Pronoun, often, but inelegantly uſed for who, whom, and which.

What does *that* relate to? To *all*, that is, *every Thing*.

What part of Speech is *is?* A Verb Neuter, of the third Perſon, ſingular Number, preſent Tenſe, indicative Mood.

What is the Nominative to *is?* *All*, with which it agrees in Number and Perſon, in the ſingular

gular Number, and third Perſon; becauſe every Thing ſpoken of is of the third Perſon.

Great an Adjective. How is it compared? All Adjectives of one Syllable are regularly compared by *er* for the Comparative, and *eſt* for the Superlative; as, great, greater, greateſt; though they alſo admit of *more* for the Comparative, and *moſt* for the Superlative. *And* is a copulative Conjunction, and here it couples two Members together, viz. all that is great, *and* all that is noble. *Noble* is an Adjective compared either by the Signs *er* and *eſt*; or by the Signs *more* and *moſt*. *In* is a Preposition. *His* as before. *Nature* is a Noun Subſtantive governed by *in*. *It*, is a neuter relative Pronoun, ſtanding for its Antecedent *Temper*, of the third Perſon Singular; the following State is *it*; *its* is uſed with and without a Subſtantive. *Makes* is an active tranſitive Verb, of the third Perſon ſingular Number, preſent Tenſe, indicative Mood, active Voice, as the foregoing Verbs are; it agrees with *it*, and governs *him* as before. *Unfit* and *for* as before. *Converſation* a Noun Subſtantive, governed by *for*. *Deſtroys*, an active tranſitive Verb, of the ſame Number, Perſon, &c. with the foregoing Verbs; agreeing with the Nominative *Temper* in Number and Perſon, and governing the Noun *Friendſhip*, the Object of its Action. *Changes* an active tranſitive Verb, of the ſame Perſon, Number, Tenſe, &c. with the foregoing Verbs, agreeing with the Nominative *Temper*, in the ſingular Number and third Perſon, and governing the Noun Subſtantive *Juſtice*, the Object of its Action. *Into*, a Prepoſition, governing the Noun Subſtantive *Cruelty*. *And* as

before. *Turns*, an active tranſitive Verb, of the third Perſon, ſingular Number, &c. agreeing with the Nominative before it, *Temper*, and governing the Noun *Order*, the Object of its Action. *All* an Adjective expreſſing the Manner of the Noun *Order*. *Into*, a Prepoſition, governing the Noun Subſtantive *Confuſion*.

Why is there but one Nominative to ſo many Verbs in this Sentence? Becauſe the Noun is often elegantly underſtood to its Verb or Verbs; and again, the Verb is elegantly underſtood to its Noun or Nouns; ſee Page 77, and 150.

Reſolve the Sentence? A paſſionate Temper renders a Man unfit for Buſineſs (1), and a paſſionate Temper deprives him (Man) of his Reaſon (2), and a paſſionate Temper robs him (Man) of all that is great in his Nature (3); and a paſſionate Temper robs him (Man) of all that is noble in his Nature (4); a paſſionate Temper (it) makes him (Man) unfit for Converſation (5), and a paſſionate Temper deſtroys Friendſhip (6), and a paſſionate Temper changes Juſtice into Cruelty (7), and a paſſionate Temper turns all Order into Confuſion (8).

What ſort of a Sentence is this? A compound Sentence reſolved into eight ſimple Sentences or Members, coupled together with the Conjunction *and*.

2. Poetry, Painting, Sculpture, Muſic, and Architecture, afford not only an innocent but a moſt ſenſible and ſublime Entertainment. Page 111.

Poetry, Painting, Sculpture, Muſic, Architecture, are all Nouns Subſtantive of the nominative Caſe, ſingular Number, coupled together by the Conjunction *and*.

Afford

Afford is an active tranſitive Verb, governing the Noun Subſtantive *Entertainment*, the Object of the Action. *Afford* is of the third Perſon, plural Number, preſent Tenſe, indicative Mood, active Voice. Conjugate it through all Tenſes and Moods? Preſent Tenſe, indicative Mood, I afford, thou affordeſt, or you afford, he affordeth or affords, &c. &c.

Since *you* is uſed as the ſecond Perſon ſingular, why do not we ſay *you affordeſt*, as well as *thou affordeſt?* Though in familiar Writing and Diſcourſe, we, out of Complaiſance, apply *you* to a ſingle Perſon, yet we always join a plural Verb to it, the ſame as to *ye*; ſee Note, Page 34. *Not* is an Adverb of Denying: *Only* is an Adverb of Excluſion. *An* is an Article uſed for *a* before Words beginning with Vowels, it is never written before Words of the plural Number. *Innocent*, is an Adjective expreſſing the Manner of *Entertainment*. *But* a Conjunction; *a* an Article. *Moſt* when joined with a Noun Subſtantive, is an Adjective, and the Superlative of *much*; as, moſt Men, moſt Women, &c. but when before an Adjective, it is an Adverb, and the Sign of the ſuperlative Degree; as, *moſt ſenſible* is the ſuperlative Degree. *And* a Conjunction copulative; *Sublime*, an Adjective of the ſuperlative Degree, having the *moſt* before *ſenſible* underſtood; *moſt ſenſible*, and *moſt ſublime*, expreſſing the Quality or Manner of the Subſtantive *Entertainment* in the higheſt Degree.

But why ſhould not the Conſtruction be Poetry, Painting, Sculpture, Muſic, and Architecture, *affords*, &c. It ought not to be ſo, becauſe the Rule ſays,

ſays, two or more Nouns of the ſingular Number, having a copulative Conjunction between them, agree with a Verb plural.

What ſort of a Sentence is this? It is a compound Sentence, which can be properly reſolved into three ſimple Sentences connected by the Conjunctions *and*, *but*, *and*, thus; Poetry, Painting, Sculpture, Muſic, and Architecture, (they) afford not only an innocent Entertainment (1), but Poetry, Painting, Sculpture, Muſic, and Architecture, (they) afford a moſt ſenſible Entertainment, (2) and Poetry, Painting, Sculpture, Muſic, and Architecture, (they) afford a moſt ſublime Entertainment.

3. The Committee is preparing the Bill for the Houſe."

What part of Speech is *the?* A demonſtrative Article, becauſe it denotes what particular Perſon or Thing we mean; *The Committee* being ſome particular Committee known to us, or ſpoken of before.

What part of Speech is *Committee?* It is a collective Noun, or a Noun of Number or Multitude. *Is* is the third Perſon, ſingular Number, preſent Tenſe, indicative Mood, of the Verb *to be*, agreeing with the nominative *Committee*.

Since a Committee conſiſts of a Number, why has it the ſingular Verb *is?* Becauſe Nouns of Number or Multitude may have a Verb of the ſingular or plural Number, as, the Senſe determines the Signification to Unity or Plurality; ſee Page 112. *Preparing* is an active Participle, and when ſubjoined to any part of the Verb *to be*, expreſſes the Continuation of an Action; ſee

Page

Page 44. *The* as before; *Bill* a Noun Subſtantive common; *the Bill* means ſome particular Bill known, or ſpoken of before. *For* a Prepoſition; *Houſe* a Noun Subſtantive common; *the Houſe* is ſome particular Houſe known, or ſpoken of before.

"The Committee have examined the Priſoner, and have found him guilty." *The Committee*, as before; *have examined*, an active Verb, the third Perſon, plural Number, preter-perfect Tenſe, indicative Mood; agreeing with *Committee*. *Priſoner*, a Noun Subſtantive governed by have examined; *the Priſoner*, denotes a particular Priſoner known or ſpoken of before. *And*, a Conjunction; *have found*, an active Verb, the third Perſon, plural Number, preter-perfect Tenſe, indicative Mood. *Him*, a perſonal relative Pronoun of the following State, becauſe it follows the Verb *have found*, and is the Object of its Action. Which is the antecedent Word for which *him* ſtands, and to which it relates? *Priſoner*. *Guilty*, an Adjective. Compare it? guilty, for the Poſitive, more guilty for the Comparative, moſt guilty for the Superlative.

Can an Adjective ſtand by itſelf? Every Adjective muſt have its Subſtantive expreſſed or underſtood; *Crime* is here underſtood, guilty of the *Crime*.

Why has *Committee* a Verb plural in this Sentence, and a ſingular Verb in the former Sentence? Becauſe Committee in the latter Sentence conveys an Idea of Plurality: The Committee (they) have examined the Priſoner, and (they) have found him guilty.

Is the following Sentence grammatical? "My People is fooliſh; they have not known me." Jer. iv. 22. It is ungrammatical, becauſe *People* always conveys a Plurality of Idea. Beſides, the varying of the Conſtruction ſo much in the ſame Period is not only inelegant, but diſguſting. It ought to be, My People are fooliſh; they have not known me.

4. "It is better to fall among Crows than Flatterers; for thoſe only devour the Dead, theſe the Living." Page 116. *It* is the neuter Pronoun of the third Perſon ſingular. *Is* is the third Perſon ſingular, preſent Tenſe, indicative Mood, of the neuter Verb *to be*, agreeing with *it*. *Better* is an Adjective of the comparative Degree, the Poſitive is *good*, Comparative *better*, Superlative *beſt*. *To* a Prepoſition, *fall* a Verb; *to fall* is the infinitive Mood, *to* before a Verb being the Sign of the infinitive Mood, *among* a Prepoſition; *Crows* a Noun Subſtantive plural.

Would it not be as good Grammar to ſay; To fall among Crows is better, &c. as to ſay, It is better to fall among Crows? Yes; for in the former Mode of Conſtruction the infinitive Mood *to fall*, becomes the Nominative to the Verb *is*, ſee Note, Page 105; but if the infinitive Mood, or a Sentence be the Nominative to the Verb, we generally ſet the Infinitive or the Sentence after the other Verb, and put *it* before it, as you ſee in the latter Mode; ſee Page 79.

What part of Speech is *than*? A comparative Adverb; *Flatterers* is a Noun Subſtantive of the plural Number, the plural Number being commonly

monly made by adding (s) to the Singular. *For* a Prepoſition; *thoſe* a demonſtrative Pronoun Adjective of the plural Number.

Ought it not to be *that* and not *thoſe*? No, becauſe it, as an Adjective, muſt agree with its Subſtantive *Crows* in Number. *Only* is an Adverb; *devour* an active tranſitive Verb, the third Perſon plural, preſent Tenſe, indicative Mood, active Voice, agreeing with *Crows*. *The* a demonſtrative Article; *dead*, an Adjective, its Noun, viz. People, or Men, or Women, is underſtood. *Theſe* a demonſtrative Pronoun Adjective, of the plural Number.

Ought it not to be *this*? No; becauſe as an Adjective, it muſt agree with its Subſtantive, Flatterers, in Number; ſee Page 114. *The* as before; *Living* a Participle uſed adjectively; *living People* is underſtood.

Should it not be, For *theſe* only devour the Dead, *thoſe* the Living? No, for *that*, and its Plural *thoſe* refer to the former Word or Sentence; and *this* and its Plural *theſe* to the latter Word or Sentence: *Thoſe* refers to *Crows*; *theſe* to Flatterers. Reſolve the Sentence? It is a better (Thing) to fall among Crows, than it is to fall among Flatterers; for thoſe (Crows) only devour the Dead (People) but theſe (Flatterers) devour the Living (People).

5. "Atys, the Son of Creſus, who had been dumb all his Life, when he ſaw a Soldier of Cyrus, ready to kill his Father, by the Force of natural Affection broke the Strings of his Tongue, and cried out, O kill not Creſus the King." Page 118.

What part of Speech is Atys? A Noun Subſtantive proper.

How do you know? Becauſe it belongs to ſome particular or individual one of a Kind, for Atys is not the Name of every Man. *The* an Article; *Son* a Noun Subſtantive common, becauſe it belongs to all of a Kind, for every Son is called a Son. *Creſus* a Noun Subſtantive proper; *who*, a relative Pronoun, ſtanding for its Antecedent *Atys*.

Should it not be *which* and not *who*? No, becauſe a relative Pronoun muſt agree with its Antecedent in Number and Gender: *Atys* is of the Maſculine, and *which* of the neuter Gender; *had been* a Verb neuter, the third Perſon, ſingular Number, preter-pluperfect Tenſe, indicative Mood of the Verb *to be*, agreeing with *Atys*. *Dumb* an Adjective; *all* an Adjective, it cannot be compared, becauſe its Signification does not admit of Increaſe; ſee Page 26. *His* a poſſeſſive Pronoun, the foregoing State *he*, the following State *him*, *his*, is alſo relative to Atys. *Life* a Noun Subſtantive; *when* an Adverb of Time; *he* a relative Pronoun, ſtanding for its antecedent Atys.

Should it not be *ſhe* inſtead of *he*? No, becauſe ſhe is of the Feminine, and Atys is of the Maſculine Gender, and the Relative muſt agree with its Antecedent in Number and Gender. *Saw*, a Verb active, the third Perſon, ſingular Number, preter-imperfect Tenſe, of the indicative Mood, agreeing with Atys. *A* an Article, *Soldier* a Noun, governed by ſaw; *of* a Prepoſition, the Sign of the genitive Caſe; *Cyrus* a Noun Sub-

Subſtantive proper; *a Soldier of Cyrus*, is better than one of Cyrus's Soldiers, becauſe it prevents a diſagreeable hiſſing. *Ready* an Adjective; *to* a Prepoſition; *kill* a Verb; *to kill* is the infinitive Mood, governed by *ſaw*; one Verb governs another in the Infinitive. *His* as before; *Father* a Noun common; *by* a Prepoſition; *the* an Article. *Force* a Noun; *of* a Prepoſition, governing the Noun *Affection*; *natural* an Adjective expreſſing the Manner of *Affection*; *broke* an active Verb, the third Perſon, ſingular Number, preter-imperfect Tenſe, indicative Mood, agreeing with Atys; *the* an Article; *Strings* a Noun of the plural Number, governed by *broke*, and the Object of its Action; *of* as before; *his* as before: Might it not be *its* inſtead of *his*? No, becauſe *its* relates to the neuter Gender, and Atys is of the Maſculine. *Tongue* a Noun Subſtantive; *and* a copulative Conjunction; *cried* an active Verb, the third Perſon, ſingular Number, preter-imperfect Tenſe, indicative Mood, agreeing with *Atys*. *Out* a Prepoſition; *O* an Interjection of Grief; *kill* an active Verb, of the ſecond Perſon of the imperative Mood, becauſe it intreats. *Not* an Adverb of Denying; *the* an Article; *King* a Noun Subſtantive common.

As the Examples of Falſe Syntax, Pages 118, and 119, may be puzzling to ſome, I ſhall, for the Benefit of thoſe who would be their own Teachers, put them here into proper Conſtruction.

Demetrius compares Proſperity to the Indulgence of a fond Mother, which (Indulgence) often

often ruins the Child; but he compares the Affection of the Divine Being to that of a wise Father, who would have his Sons to labour, to feel Disappointment and Pain, that they may gather Strength, and improve their Fortitude: There is not on Earth, says he (Demetrius) a Spectacle more worthy the Regard of a Creator intent on his Works, than a brave Man superior to his Sufferings: It must be a Pleasure to Jupiter himself to look down from Heaven, and see that great Man Cato, amidst the Ruins of his (Cato's) Country, preserving his (Cato's) Integrity.

As our Station is higher in the World, the more Care we should take of our Lives and Actions, that they (our Lives and Actions) be kept within the Compass of Lowliness and Humility.

Aurelius used to say, that he would not part with the little he (Aurelius) had learned, for all the Gold in the World; and that he (Aurelius) had more Glory from what he (Aurelius) had read and written, than from all the Victories he (Aurelius) had won, and all the Realms he (Aurelius) had conquered.

By Experience know a Man to be faithful, before you approve him (a Man) your Friend.

Could we rightly consider the Miseries of others, we should be more thankful for the many Mercies we enjoy.

He who is not satisfied with what he now enjoys, it may reasonably be suspected he never will with what he may possess.

Demetrius, the Athenian, advised King Ptolomy to read Books of History, and such as treated of Govern-

Government, for they will tell Princes thoſe Truths which a flattering Courtier dares not.

6. "Happy is the Man who walketh not in the Counſel of the Wicked; and who ſtandeth not in the Way of Sinners." *Happy is the Man*, for the Man is happy; ſee Page 82. *Happy* an Adjective, compared by the Signs *er* or *more* for the Comparative; as, happier or more happy; and by the Signs *eſt* or *moſt* for the Superlative, as happieſt or moſt happy. *Is* a Verb Neuter, the third Perſon ſingular Number, preſent Tenſe, indicative Mood, agreeing with its Nominative *Man*; *the* an Article; *who* the Relative to the Antecedent *Man*; *Man* being of the Maſculine Gender, ſo muſt the Relative. *Walketh* an active intranſitive Verb, How do you know that it is an active intranſitive Verb? Becauſe it cannot have a Noun after it, the Action not paſſing over from the Agent, but terminating in himſelf; ſee Page 54. *Walketh* is the third Perſon, ſingular Number, preſent Tenſe, indicative Mood, agreeing with the Relative *who*, the Nominative before it.

Should it not be *whom walketh*? No, becauſe when no Nominative comes between the Relative and the Verb, the Relative becomes the Nominative to the Verb; Page 120. *Not* is an Adverb of Denying; *in* a Prepoſition; *the* an Article; *Counſel* a Noun Subſtantive; *of* a Prepoſition; *the* an Article; *Wicked* an Adjective; it here ſtands elegantly by itſelf, without its Noun; ſee Page 24. *Men* or *People* is underſtood. *And* a Conjunction copulative; *who* a relative Pronoun ſtanding for *Man*; *ſtandeth* a Verb Neuter; becauſe

it

it expreſſes neither Action nor Paſſion; but ſimply the State, the Situation, Poſture, &c. ſee Page 55. *Standeth* is the third Perſon, ſingular Number, preſent Tenſe, indicative Mood; *not* as before; *in* as before; *the* as before; *Way* a Noun Subſtantive; *of* a Prepoſition, the Sign of the genitive Caſe; *Sinners*, a Noun Subſtantive, plural; *of Sinners* the Genitive plural; *nor ſtands in Sinners Way*; 1ſt Pſalm, Metre: here *Sinners* is properly the Genitive plural.

Is this a compound Sentence? Yes; reſolved thus; The Man is happy who walketh not in the Counſel of the Wicked; (Men) and the Man is happy who ſtandeth not in the Way of Sinners.

7. "He is a bad Man whom no Favour can oblige, and whom no Duty can bind." Page 122.

He a perſonal Pronoun, of the foregoing State, third Perſon ſingular, and the Nominative Caſe to *is*; *is* a neuter Verb, the third Perſon, ſingular Number, preſent Tenſe, indicative Mood, of the Verb *to be*, agreeing with *he*; *a* an Article; *bad* an Adjective; How do you know? Becauſe an Adjective expreſſes the Quality, Manner, or Property of a Perſon or Thing.

Of what Word does *bad* expreſs the Quality here? Of the Noun *Man*; he is a *bad*, not a *good* Man. *Whom* is a relative Pronoun, the following State of *who*; and relative to the Antecedent *Man*. *No* is an Adjective here, being put before the Subſtantive *Favour*; *no* is always uſed adjectively before a Noun, the ſame as *Nullus*; but when it ſtands alone it is an Adverb; as, Does he go? No. *Can*, the auxiliary or helping

helping Verb to the principal active tranſitive Verb *oblige*; *can oblige*, the third Perſon ſingular Number, preſent Tenſe, ſubjunctive Mood, active Voice, agreeing with the Nominative before it, *Favour*.

Ought it not to be, He is a bad Man *who* no Favour can oblige? No, if a Nominative comes betwixt the Relative and the Verb, the Relative *who* with its Compounds muſt be of the following State; *whom* is the following State. But as *oblige* is an active tranſitive Verb, muſt it not have a Noun after it, the Object to which the Action paſſes? Yes; the Pronoun *whom* put for the Noun *Man*, is the Object to which the Action paſſes; thus, He is a bad Man, no Favour can oblige *whom*, ſo that, in other Words, the Relative muſt be of that Caſe which the Verb following governs; ſee Note, page 122. Which is the Nominative that comes between the Relative *whom* and the Verb *can oblige? Favour* is the Nominative. *And* a copulative Conjunction; *whom* as before; *no* as before; *Duty* a Noun Subſtantive; *can* the auxiliary Verb to the active tranſitive Verb *bind*, agreeing with *Duty* the Nominative before it; *can bind* is the third Perſon, ſingular Number, preſent Tenſe, ſubjunctive Mood, active Voice.

Should it not be *and who* no Duty can bind? No, if a Nominative comes betwixt the Relative and the Verb, the Relative *who* with its Compounds muſt be of the following State; *whom* is the following State, and the Object to which the Action of the Verb *bind* paſſes. *Duty* is the Nominative betwixt the Relative and Verb.

This

This is a compound Sentence, reſolved thus; He is a bad Man whom no Favour can oblige; and he is a bad Man whom no Duty can bind, i. e. He is a bad Man, no Favour can oblige whom; and he is a bad Man, no Duty can bind whom. "Whomſoever the Lord loveth, he chaſteneth; "and ſcourgeth every Son whom he receiveth." Here *whomſoever* is a Pronoun, compounded of *whom* and *ſoever*; it is the following State of *whoſoever*.

Should it not be *whoſover* the Lord loveth, &c? No, if a Nominative comes betwixt the Relative and the Verb; the Relative *who* with its Compounds muſt be of the following State; *whomſoever* you ſee is a Compound, and therefore of the following State: For, reſolving the Sentence, the Conſtruction is thus; The Lord loveth whomſoever he chaſteneth, and the Lord ſcourgeth every Son whom he receiveth.

8. "A Beggar's Song is more chearful than a Thief's." Page 125. *A* is an Article; *Beggar's* a Noun Subſtantive of the Genitive Caſe; *Song* a Noun Subſtantive.

Might it not be *the Song of a Beggar*? Yes; but when two Nouns come together, the former is by the Addition of ('s) changed into the Genitive Caſe. *Is* a Verb neuter, the third Perſon ſingular Number, preſent Tenſe, indicative Mood, of the Verb *to be*, agreeing with *Song* the Nominative before it. *More* an Adverb of Compariſon; when it is ſet before a Noun, it is an Adjective; as, more Men; but when it is ſet before an Adjective, it is an Adverb, and the Sign of the comparative Degree; *chearful*, an Adjective, *more chearful* the comparative Degree; *moſt chearful*, the Superlative.

Might

Might I compare *chearful* by the Signs *er* for the Comparative, and *eſt* for the Superlative, and ſay chearfuler, and chearfuleſt? No; Adjectives of two Syllables in general, and all Polyſyllables are compared by *more* and *moſt*, and not by *er* and *eſt*; ſee Page 25. *Than* an Adverb of comparing; it is always written after the comparative Degree; ſee Note, Page 134. *Thief*'s, a Noun Subſtantive of the Genitive Caſe. You ſaid, that when two Nouns come together, the former is, by the Addition of ('s) changed into the Genitive Caſe; here is but one Subſtantive; where is the latter Subſtantive? It is underſtood, thus; A Beggar's Song is more chearful than a Thief's (Song) is (chearful).

When we ſay the King commonly reſides at St. James's, what is underſtood? *Palace* is underſtood. St. James's Palace. He conſtantly attends Prayers at St. Paul's; what is underſtood? *Church* is underſtood, St. Paul's Church. Is it good Grammar to ſay he lives in the Pariſh of St. Peter's? No, for this is making two Genitives, which cannot govern one another. We muſt ſay, He lives in the Pariſh of St. Peter, or more commonly, in St. Peter's Pariſh. Would it not be good Grammar to ſay the Vane of St. Peter's? Yes; becauſe another Noun, viz. *Church* is underſtood. In the Example of Falſe Syntax, Page 126, "*Man's Fall is Man's Misfortune.*"

What Parts of Speech are *Man's* and *Man's*? They are both Nouns of the Genitive Caſe; reſolved thus; The Fall *of* Man is the Misfortune *of* Man; or thus, according to the Rule; Man's Fall is Man's Misfortune. See in the ſame Page,

"Two

"Two Ships ran foul of that Ship's Hawſer;" Tell me which is the plural Noun, and which the Genitive Caſe? The firſt *Ships* is the plural Number and muſt not have the Poſſeſſive ('s), the latter *Ships* is the Genitive Caſe, and requires the Poſſeſſive ('s) thus; Two Ships ran foul of that Ship's Hawſer.

9. "Epicurus mocked at all Pains that torment the Body; ſaying, if they were ſmall, we ſhould not mind them, and if violent, they would not laſt long," Page 127. *Epicurus* a Noun Subſtantive proper. How do you know? Becauſe it belongs to ſome particular or individual one of a Kind; for every Man is called a Man, but every Man is not called *Epicurus*; ſee Page 12; *mocked* an active tranſitive Verb; the third Perſon ſingular Number, preter-imperfect Tenſe, indicative Mood, active Voice, agreeing with *Epicurus*: *at* a Prepoſition; *all* an Adjective, it cannot be compared, becauſe its Signification does not admit of Increaſe; ſee Page 26. *Pains* a Noun Subſtantive of the plural Number, the Object to which the Action of the Verb *mocked* paſſes over; *that* a relative Pronoun here, ſtanding inſtead of (which) for its Antecedent, *Pains*; i. e. all Pains which *torment* a Verb active tranſitive, the third Perſon, plural Number, preſent Tenſe, indicative Mood, active Voice, agreeing with *Pains* which is of the third Perſon plural.

How do you know that *Pains* is the third Perſon plural? Becauſe every Perſon or Thing ſpoken of, is of the third Perſon; of the third Perſon ſingular, if only one be meant; of the third Perſon plural, if more than one be meant; *Pains* means

means more than one, and is therefore the third Perſon plural. *The*, an Article; Body, a Noun Subſtantive, the Object of the Action of the Verb *Torment*; *ſaying*, an active Participle of the Verb ſay; *if*, a conditional Conjunction; *they*, a relative Pronoun, the foregoing State, becauſe it goes before the Verb, ſtanding for its antecedent *Pains*; the following ſtate *them*, the Poſſeſſives uſed with a Subſtantive *their*, without a Subſtantive *theirs*. *Were*, a Verb neuter, the third Perſon, plural Number, preterimperfect Tenſe; ſubjunctive Mood, generally preceded by O, if, though, &c. See Page 80. *Were* agrees with *they*, the relative to *Pains*. *Small*, an Adjective; compared by the Signs *er* and *eſt*. *We* a perſonal Pronoun, of the foregoing State; the following State is *us*, with a Subſtantive *our*, without a Subſtantive *ours*; ſee Page 29. *Should*, the auxiliary Verb to *mind*; *not*, an Adverb of denying; it is often ſet as here, betwixt the auxiliary and principal Verb. *Should mind*, an active Verb, the firſt Perſon, plural Number, preterimperfect Tenſe; ſubjunctive Mood, active Voice, agreeing with *we*; *them*, a perſonal relative Pronoun relating to Pains; *it*, is the following State, and follows the Verb as the Object of the Action. *And*, a copulative Conjunction; *if*, a conditional Conjunction; *violent*, an adjective, compared only by *more* and *moſt*; *they*, a perſonal relative Pronoun, ſtanding again for *Pains*; *would*, the auxiliary Verb to *laſt*; *not*, an Adverb of denying, coming again betwixt the auxiliary and principal Verb; *laſt*, a

Verb

Verb neuter, becauſe it ſignifies neither Action nor Paſſion; ſee Page 55. *long*, an Adverb.

Might not the Conſtruction of this Sentence be, Epicurus mocked at all Pains that torment the Body; ſaying, if *them* were ſmall, *us* ſhould not mind *they*, and if *them* were violent, *them* would not laſt long? ſee Page 127. No, becauſe it would be falſe Syntax; for when a Pronoun comes before the Verb, it muſt be of the foregoing State; when it is ſet after the Verb, it muſt be of the following State.

Can we ſay, ſhall us go? Shall him ſtay? Aſk he? Tell ſhe of it? Let we ſee? &c. No, this is falſe Syntax, and the Dialect of the illiterated vulgar: For when a Pronoun comes before the Verb, it muſt be of the foregoing State; when it is ſet after the Verb, it muſt be of the following State. We ought to ſay, Shall we go? Shall he ſtay? Aſk him? Tell her of it? Let us ſee.

Is it not good Grammar to ſay, What ſaid he? How does ſhe? Whence came he? Where were they? &c. Yes; for when a Queſtion is aſked by how, what, when, where, whence, &c. the Nominative or foregoing State is ſet after the Verb; ſee Pages 70, 71, 72. What ſaid he? Is the ſame with what did he ſay? and, How does ſhe? the ſame with, How does ſhe do? &c.

10. Great Perſons are like Flags on the Top of a Ship's Maſt, as they are more high, ſo they are more ſubject to Winds and Storms. Page 129.

Great,

Great, an Adjective, expreſſing the Quality of the Noun Subſtantive *Perſons*.

What Number is *Perſons*? It is a Noun of the plural Number; the plural Number in Engliſh is commonly made by adding (s) to the Singular. *Are*, a Verb neuter, third Perſon, plural Number, preſent Tenſe, indicative Mood, agreeing with *Perſons*. *Like*, an Adjective, compared by *er* and *eſt*, or by *more* and *moſt*; *Flags*, a Noun Subſtantive plural.

How do you know that Flags is a Noun? Becauſe whatever I can hear, ſee, ſmell, taſte, or feel, is a Noun; ſee Page 12. *On*, a Prepoſition; *the*, an Article; *Top*, a Noun Subſtantive; *of*, a Prepoſition; *a*, an Article; *Ships*, a Noun Subſtantive of the Genitive Caſe; *Maſt*, a Noun Subſtantive; the Top of a Ship's Maſt, is more elegant than the Top of the Maſt of a Ship, which creates a diſagreeable Circumlocution. Therefore, when three Nouns come together, the ſecond ought to be in the poſſeſſive Caſe. *As*, an Adverb of comparing; *they*, a perſonal relative Pronoun, ſtanding for *Perſons*; *are*, a neuter Verb, as before; agreeing with the Nominative *they* in the third Perſon, plural Number.

Should it not be *them* are? No; becauſe the Subſtantive Verb *to be*, (with its paſt Time *was*) has the foregoing State of a Pronoun both before and after it. *More*, an Adverb, and the Sign of the comparative Degree; *high*, an Adjective; *more* high, the Comparative; *moſt* high, the Superlative. *So*, an Adverb of comparing;

are,

are, a Verb neuter; *they*, a relative, ſtanding again for *Perſons*, its antecedent.

Should it not be ſo are *them?* No; becauſe the Subſtantive Verb *to be*, (with its paſt Time *was*) has the foregoing State of a Pronoun both before and after it. Though *they* follows the Verb *are*, yet it is the Nominative to *are*; thus, in the natural Order, *ſo they are*; *more ſubject*, the comparative Degree; *moſt* ſubject, the Superlative. *To*, a Prepoſition; *Wind*, a Noun Subſtantive plural; *and*, a copulative Conjunction; *Storms*, a Noun of the plural Number.

Is it good Grammar to ſay, Is it me; it was him, her, them, &c. Who is there? It is me? No; we muſt ſay, Is it I; it was he, ſhe, they, who is there? Is it I: becauſe the Subſtantive *to be*, (with its paſt Time *was*) has the foregoing State of a Pronoun both before and after it.

Is it good Grammar to ſay, I found it to be him? I took it to be her, &c. Yes; becauſe the following State of the Pronoun is ſet after the infinitive Mood *to be*.

11. Who made that Pen? I, Sir. Who ſpilt the Ink? He. Who tore the Book? She. Page 129.

When the Queſtion is, who made that Pen? might not I anſwer, me, Sir, No; the Pronoun when ſet alone, as an Anſwer to a Queſtion, muſt be of the foregoing State; becauſe the Words in the Queſtion are underſtood in the Anſwer after the Pronoun, thus; Who made that Pen? Anſwer, I, Sir, made that Pen; or I made it. Who ſpilt the Ink? Anſwer, He

ſpilt

ſpilt the Ink; not *him*, ſpilt the Ink. Who tore the Book? Anſwer, She; i. e. She tore the Book, not *her* tore the Book.

12. "You are two Years older than I. You are as tall as I am, but not ſo tall as he." Might we not ſay, You are two Years older than *me*; You are as tall as I am, but not ſo tall as *him*? No; becauſe the Comparative Adverbs *than* and *as* have the foregoing State of a Pronoun after them, when the Verb is underſtood to which the Pronoun is the Nominative: For the Conſtruction is thus, You are two Years older than I *am*; You are as tall as I am, but not ſo tall as he *is*; where you ſee the Verb *am*, is underſtood in the former Sentence; and *is*, is underſtood in the latter.

Would it be good Grammar to ſay, You have given him more than I; You have done more for him than for I? No; for if a Verb or Preposition expreſſed or underſtood, comes between *than* or *as* and the Pronoun, then the Pronoun is governed by the Verb or Prepoſition in the following State; thus, You have given him more than (you have given) me; where you ſee the Verb *have given* tho' underſtood, governs the following State *me*. You have done more for him than (you have done) for me; where you ſee the Prepoſition *for* comes between *than* and the Pronoun *me*; therefore the Pronoun is of the following State; ſee Page 130.

13. "Bajazet being overcome by Tamer-"lane, was ſhut up in an Iron Cage; which was "but a Remove from a larger, into a leſs Room:

" For to an ambitious Mind, the whole World " is but a wider Cage!" Page 133.

Bajazet, is a Noun-Subſtantive proper, becauſe it belongs to ſome particular one of a Kind; ſee Page 12. *Being*, an active Participle; *being overcome* is the Caſe abſolute, that is the Nominative Caſe; being formed independently of the reſt of the Sentence by the Participle; *being overcome*, i. e. when, or after Bajazet was overcome; ſee Page 88. *By*, a Prepoſition: *Tamerlane*, a Noun Subſtantive proper; *was ſhut*, a Paſſive Verb, becauſe it denotes Paſſion or Suffering; the third Perſon Singular, Preterimperfect Tenſe, Indicative Mood, Paſſive Voice, agreeing with its Nominative before it Bajazet; *up*, a Prepoſition, determining the Paſſive Signification of the Verb *was ſhut*; *in*, a Prepoſition; *an*, an Article always written before Words beginning with Vowels; *Iron*, is here put adjectively; *Cage*, a Noun Subſtantive; Iron Cage, i. e. a Cage made of Iron; *which*, a relative Pronoun, relating to the Circumſtance of being ſhut up; *was*, a Verb Neuter; *but*, a Conjunction; *a*, an Article; *remove*, a Noun Subſtantive; *from*, a Prepoſition; *a*, an Article; *larger*, an Adjective of the Comparative Degree.

Why ſhould it not be *more larger*? Becauſe a Comparative Adverb muſt not be ſet before an Adjective compared by *er* and *eſt*. *Into*, a Prepoſition; *a*, an Article; *leſs*, an Adjective of the Comparative Degree.

Should it not be *more* leſs or *more* leſſer? No; a Comparative Adverb muſt not be ſet before an Adjective compared by *er* and *eſt*; *leſs*, is irre-

irregularly compared; ſee Page 26. *leſſer*, as the Comparative is not now uſed by any good Writer. *Room*, a Noun Subſtantive; *for to*, Prepoſitions; *an*, an Article; *ambitious*, an Adjective expreſſing the Quality of the Noun Subſtantive *Mind*; *the*, an Article; *whole*, an Adjective, it cannot be compared, becauſe its Signification does not admit of increaſe; *World*, a Noun Subſtantive; *is*, a Verb Neuter; the third Perſon, Singular Number, agreeing with *World* the Nominative before it; *but*, a Conjunction; *a*, an Article; *wider*, an Adjective of the Comparative Degree. Cannot we ſay a *more* wider Cage? No; Becauſe a Comparative Adverb muſt not be ſet before an Adjective compared by *er* or *eſt*. *Cage*, is a Noun Subſtantive.

"Drunkenneſs impares the Underſtanding, "waſtes the Eſtate, baniſhes the Reputation, "conſumes the Body, and renders a Man of "the brighteſt Parts, the common Jeſt of the "meaneſt Clown." Page 133.

Drunkenneſs, a Noun Subſtantive; *impares*, an active tranſitive Verb; the third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with the Nominative, *Drunkenneſs*; *the*, an Article; *Underſtanding*, a Noun Subſtantive, the Object of the Action; *waſtes*, an active tranſitive Verb, the third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with *Drunkenneſs*; *the*, an Article; *Eſtate*, a Noun, governed by *waſtes*; *baniſhes*, an active tranſitive Verb, third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice; agreeing with *Drunkenneſs*; *the*, as

before; *Reputation*, a Noun, governed by *baniſhes*; and the Object of the Action; *conſumes*, a Verb active tranſitive, third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with the Nominative, *Drunkenneſs*; *the*, as before; *Body*, a Noun, governed by *conſumes*, and the Object of its Action; *and*, a Copulative Conjunction; *renders*, an active tranſitive Verb, third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with its Nominative, *Drunkenneſs*; *a*, an Article; *Man*, a Noun, governed by *renders*, and the Object to which the Action paſſes; *of*, a Prepoſition; *the*, an Article; *brighteſt*, an Adjective of the Superlative Degree; *Parts*, a Noun of the Plural Number. Might we not ſay the *moſt* brighteſt Parts? No; becauſe the Comparative Adverbs *more* and *moſt*, muſt not be ſet before Adjectives compared by *er* and *eſt*. *The*, an Article; *common*, an Adjective, compared more frequently by *more* and *moſt*, than by *er* and *eſt*; *Jeſt*, a Noun; *of*, a Prepoſition; *the*, an Article; *meaneſt*, an Adjective of the Superlative Degree; *Clown*, a Noun Subſtantive; Might it not be the *moſt* meaneſt Clown? No; becauſe the Comparative Adverbs *more* and *moſt*, muſt not be ſet before Adjectives compared by *er* and *eſt*.

How many Nominatives are there in this Sentence? Only one, viz. *Drunkenneſs*; reſolved thus; Drunkenneſs (it) impairs the Underſtanding, and Drunkenneſs (it) waſtes the Eſtate, and Drunkenneſs (it) baniſhes the Reputation, and Drunkenneſs (it) conſumes the Body, and Drunkenneſs

enneſs (it) renders a Man of the brighteſt Parts, the common Jeſt of the meaneſt Clown.

14. Tell me if the following Phraſes be right? Did you ſee him and ſhe Yeſterday? Where did you meet her and he? I neither met him nor ſhe: Either he or me muſt go: He accuſed me, and he and ſhe? No; the Conjunctions *and*, *nor* and *or*, muſt connect like Caſes and States of the Pronoun; Page 134. Did you ſee him and ſhe Yeſterday? here *him* is of the following State, and *ſhe* of the foregoing State, which do not agree. We muſt ſay, Did you ſee him and her Yeſterday? Where did you meet her and him? not *he*. I neither met him nor her; not *ſhe*. Either he or I muſt go; not either he or *me* muſt go. See the foregoing and following States of the Pronouns, Page 29. He accuſed me and him, and her; not me and *he*, and *ſhe*; becauſe *me* is of the following State, governed by the Verb, accuſed; and ſo it muſt be *him* and *her*, becauſe the Conjunction *and* connects like States of the Pronoun. Is it right to ſay, "Let thee "and I the Battle try, and ſet our Men aſide?" No; we ought to ſay, Let thee and me, &c. becauſe *and* connects like States of the Pronouns; *thee*, is of the following State, ſo it muſt be *me*, the following State alſo, not *I* the foregoing State.

Is the following Sentence good Syntax. John and her were married Yeſterday. No; becauſe *John* is of the Nominative Caſe, and *her* is of the following State, or oblique Caſe; the Conjunctions *and*, *nor* and *or*, connect like Caſes: It

ought to be, John and ſhe were married Yeſterday.

Is it right to ſay John and Mary were married laſt Week? Yes; becauſe here *and* connects like Caſes, two Nominative Caſes with which the Verb *were* agrees; i. e. John and Mary (they) were, &c. Conjunctions connect like Moods; ſee Pages 94, 95. Conjunctions connect like Caſes, like Degrees of Compariſon, like Moods, and affect like Tenſes. We do not ſay that they always affect like Tenſes. Grammarians have not laid down a Rule for the Tenſes, tho' it appears to be very neceſſary. The Tenſes are confounded ſee Page 95; and in the following Sentences.

"Him portion'd Maids, apprentic'd Orphans *bleſt*,
"The young who *labour*, and the old who *reſt*." POPE.

It ought to be *labour'd* and *reſted* of the ſame Tenſe with *bleſt*, viz. the Preterimperfect; for *labour* and *reſt* are of the Preſent Tenſe.

"Fierce as he mov'd his Silver Shafts reſound."
ILIAD, B. 1.

Mov'd, is of the Preterimperfect, and *reſound* of the Preſent. It ought to be *reſounded*; or thus,

Fierce as he moves his Silver Shafts reſound.

15. "Ill Reports do harm to him that utters them,

them, and to thoſe of whom they were made, as well as to them who made them." Page 138.

Ill, a Contraction of *evil*, both of the ſame Signification with *bad*; thus, *bad*, *evil*, or *ill*, for the Poſitive, *worſe* for the Comparative, *worſt* for the Superlative. *Reports*, a Noun Subſtantive of the Plural Number; *do*, an active tranſitive Verb, the third Perſon, Plural Number, Indicative Mood, Active Voice, agreeing with the Nominative before it *Reports*; *harm* a Noun Subſtantive, governed by *do*; *to*, a Prepoſition; *him*, a perſonal Pronoun of the following State, the foregoing State *he*.

Why ſhould it not be to *he*? No; becauſe the Prepoſitions govern the following State of the Pronouns; *that*, a relative Pronoun, for *who*, relating to *him*; *utters*, an active tranſitive Verb, third Perſon Singular, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with the Relative *that*, which is inelegantly put for *who*. *Them* a perſonal Pronoun, the following State, governed by *utters*; *and*, a copulative Conjunction; *to*, a Prepoſition; *thoſe*, a demonſtrative Pronoun; the Plural of *that*, *People* is underſtood, thoſe People. *Of* a Prepoſition; *whom*, a Pronoun of the following State.

Why ſhould it not be of *who*? No; becauſe the Prepoſitions govern the following State of the Pronouns. *They*, a relative Pronoun, ſtanding for *Reports*; *are made*, a Verb Paſſive, becauſe it denotes Suffering; the third Perſon Plural, Preſent Tenſe, Indicative Mood, Active Voice, agreeing with the Relative *they*; *as well as*, Adverbs; *as* anſwers to *as*, expreſſing a Compariſon

of Equality; ſee Page 96. *To*, a Prepoſition; *them*, a perſonal Ponoun, the following State.

Might it not be to *they?* No; becauſe the Propoſitions govern the following State of the Prenouns. *Who*, a relative Pronoun ſtanding for *People* underſtood; *made*, an active tranſitive Verb, the third Perſon Plural, Preterimperfect Tenſe, Indicative Mood, Active Voice. *Them*, a perſonal Pronoun of the following State, governed by *made*.

Reſolve this Sentence? Ill Reports do harm to him that (who) utters them, (the Reports) and to thoſe (People) of whom they (the Reports) are made, as well as to them (the People) who made them, (the Reports).

Tell me if the following Phraſes be good Grammar? Who did you ſup with? Who did you give it to? Who did you ſerve under? Who do you purſue after? Who did you get it from? Who did he ſend it by? Who did he buy it for? That is the Man who I ſpoke of? No; they are not good Grammar: For the Prepoſitions govern the following State of the Pronouns. In all theſe Phraſes it ought to be *whom*, the following State, and not *who*. The Prepoſitions are in theſe Phraſes ſeparated from the Pronouns which they govern, and placed at the End of the Sentence.

This Poſition prevails in Diſcourſe and familiar Writing; but it is more elegant to place the Prepoſition immediately before the Pronoun which it governs, thus, With whom do you ſup? To whom did you give it? Under whom did you ſerve? After whom do you purſue? From whom did you get it? By whom did he ſend it? For whom

whom did he buy it? That is the Man of whom I ſpoke.

Of TAUTOLOGY or REPETITION.

AS the foregoing Praxis was not deſigned for Youth at School who learn to pars under the Direction of a Maſter, but for the Benefit of grown Youth; who, having formerly acquired ſome Notion of Grammar, would improve themſelves further in the Propriety of their own Language: So, as an additional Advantage, I have here added an Exerciſe of Tautology, after the Manner mentioned in the Preface.

Note, In the following Exerciſe, the Tautology is always in Italic; ſo that by paſſing over the Words in Italic, the Tautology is avoided. Except the Word or Words immediately before the Figures 1, 2, 3, &c. which being a Repetition of the antecedent Word or Words; the Figures refer to the relative Pronouns at the Bottom of the Page, to be uſed for them.

FILIAL and FRATERNAL DUTY.

A Child's Parents are among the earlieſt Objects of *the Child's* (1) Attention, *the Child* (2) becomes ſooneſt acquainted with *his Parents*, (3) and *the Child* (4) repoſes a peculiar Confidence in *his Parents*, (5) and *the Child* (6) ſeems to regard *his Parents*, (7) with a fond Affection, the early

1 his. 2 he. 3 them. 4 he. 5 them. 6 he. 7 them.

Prog-

of Equality; ſee Page 96. *To*, a Prepoſition; *them*, a perſonal Ponoun, the following State.

Might it not be to *they?* No; becauſe the Propoſitions govern the following State of the Prenouns. *Who*, a relative Pronoun ſtanding for *People* underſtood; *made*, an active tranſitive Verb, the third Perſon Plural, Preterimperfect Tenſe, Indicative Mood, Active Voice. *Them*, a perſonal Pronoun of the following State, governed by *made*.

Reſolve this Sentence? Ill Reports do harm to him that (who) utters them, (the Reports) and to thoſe (People) of whom they (the Reports) are made, as well as to them (the People) who made them, (the Reports).

Tell me if the following Phraſes be good Grammar? Who did you ſup with? Who did you give it to? Who did you ſerve under? Who do you purſue after? Who did you get it from? Who did he ſend it by? Who did he buy it for? That is the Man who I ſpoke of? No; they are not good Grammar: For the Prepoſitions govern the following State of the Pronouns. In all theſe Phraſes it ought to be *whom*, the following State, and not *who*. The Prepoſitions are in theſe Phraſes ſeparated from the Pronouns which they govern, and placed at the End of the Sentence.

This Poſition prevails in Diſcourſe and familiar Writing; but it is more elegant to place the Prepoſition immediately before the Pronoun which it governs, thus, With whom do you ſup? To whom did you give it? Under whom did you ſerve? After whom do you purſue? From whom did you get it? By whom did he ſend it? For

whom

whom did he buy it? That is the Man of whom I ſpoke.

Of TAUTOLOGY or REPETITION.

AS the foregoing Praxis was not deſigned for Youth at School who learn to pars under the Direction of a Maſter, but for the Benefit of grown Youth; who, having formerly acquired ſome Notion of Grammar, would improve themſelves further in the Propriety of their own Language: So, as an additional Advantage, I have here added an Exerciſe of Tautology, after the Manner mentioned in the Preface.

Note, In the following Exerciſe, the Tautology is always in Italic; ſo that by paſſing over the Words in Italic, the Tautology is avoided. Except the Word or Words immediately before the Figures 1, 2, 3, &c. which being a Repetition of the antecedent Word or Words; the Figures refer to the relative Pronouns at the Bottom of the Page, to be uſed for them.

FILIAL and FRATERNAL DUTY.

A Child's Parents are among the earlieſt Objects of *the Childs* (1) Attention, *the Child* (2) becomes ſooneſt acquainted with *his Parents*, (3) and *the Child* (4) repoſes a peculiar Confidence in *his Parents*, (5) and *the Child* (6) ſeems to regard *his Parents*, (7) with a fond Affection, the early

1 his. 2 he. 3 them. 4 he. 5 them. 6 he. 7 them.

Prog-

Prognoſtics of his future Piety and *of his future* Gratitude. Thus does Nature dictate the firſt Lines of filial Duty, even before a juſt Senſe of the Connection is formed. But when the Child is grown up, and *when the Child* has attained to ſuch a Degree of Underſtanding, as to compre. hend the moral Tye, and be ſenſible of the Obligations he is under to his Parents; when *the Child*, (8) looks back on *the Parents*, (9) tender and *on the Parents* diſintereſted Affection, *the Parents*, (1) inceſſant Cares, and *the Parents inceſſant* Labours in nurſing, *and in* educating and *in* providing for *the Child*, (2) during that State in which *the Child*, (3) had neither Prudence nor Strength to provide for himſelf, *the Child*, (4) muſt be conſcious that he owes to *his Parents*, (5) the following peculiar Duties.

To reverence and *to* honour them as the Inſtruments in Nature in introducing him to Life, and *in introducing him* to that State of Comfort, and *to that State of* Happineſs which he enjoys: And therefore to eſteem and *to* imitate their good Qualities, to alleviate and bear with *their Faults and Weakneſſes*, and ſpread, as much as poſſible, a decent Veil over their Faults and Weakneſſes.

(2) To be highly grateful to *his Parents*, (6) for thoſe Favours which it can hardly ever be in his Power fully to repay; to ſhew this Gratitude by a ſtrict Attention to *the Parents*, (7) wants and *to ſhew this Gratitude by* a ſolicitous Care to ſupply

8 he. 9 their. 1 their. 2 him. 3 he. 4 he. 5 them. 6 them. 7 their.

their

their Wants (8) by a ſubmiſſive Deference to their Authority and *to* their Advice; eſpecially by paying great Regard to *their Advice* (9), in the Choice of a Wife, and *in the Choice* of an Occupation; by yielding to *their Humours* rather than peeviſhly contending with their Humours, as remembering how often they have been perſecuted by his *Humours*; and in fine, by ſoothing their Cares, *and by* lightning their Sorrows, *and by* ſupporting the Infirmities of Age, and *by* making the Remainder of their Life as comfortable and *as* joyful as poſſible.

To pay theſe Honours, and *to* make theſe Returns is, according to Plato, to pay the oldeſt *of Debts, and to pay the* beſt *of Debts*, and *to pay the* greateſt of Debts, next to thoſe *Debts* we owe to our ſupreme *Parent*, and *we owe to our* common Parent. They are founded in our Nature, and *they are* agreeable to the moſt fundamental Laws of Gratitude, *and they are agreeable to the moſt fundamental Laws of* Honour, *and of* Juſtice, *and of* natural Affection, and *of* Piety; which are interwoven with our very Conſtitution; nor can we be deficient in them, without caſting off that Nature, and contradicting thoſe Laws.

As his Brothers and Siſters are the next with whom the Creature forms a ſocial and *forms a* moral Connection, to *his Brothers and Siſters* (1) he owes a fraternal Regard; and with *his Brothers and Siſters* (2) ought he to enter into a ſtrict League of Friendſhip, *and into a ſtrict League*

8 them. 9 the latter. 1 them. 2 them.

of mutual Sympathy, *and of* Advice, *and of* Aſſiſtance, and *into* a generous Intercourſe of kind Offices; remembering their Relation to common Parents, and *remembering* that Brotherhood of Nature, which unites them into a cloſer Community of Intereſt, and *into a cloſer Community of* Affection.

Of PARENTAL DUTY.

THE Connection of Parents with their Children is a natural Conſequence of the matrimonial Connection; and the Duties which *the Parents* (3) owe *the Children* (4) reſult as naturally from that Connection. The feeble State of Children, *which State* is ſubject to ſo many Wants, and *ſubject to ſo many* Dangers, requires their inceſſant Care, and *requires their inceſſant* Attention; their ignorant *Minds*, and *their* uncultivated Minds demand their continual Inſtruction, and *demand their continual* Culture. Had human Creatures come into the World with the full Strength of Men, and *with* the Weakneſs of Reaſon and *with the* Vehemence of Paſſions which prevail in Children; *Human Creatures* (5) would have been too ſtrong, or *would have been* too ſtubborn to have ſubmitted to the Government *of their Parents*, and *to have ſubmitted to the* Inſtruction of their Parents. But, as they were deſigned for a Progreſſion in Knowledge, and *for a Progreſſion in* Virtue; it was proper

3 the former. 4 the latter. 5 they.

that

that the Growth of their Bodies ſhould keep Pace with *the Growth* (6) of their Minds, leſt the Purpoſes of that Progreſſion ſhould have been defeated. Among other admirable Purpoſes which this gradual Expanſion of their outward *Structure ſerves* as well as *their* inward Structure ſerves, this is one, that it affords ample Scope to the Exerciſe of many tender *Affections*, and *to the Exerciſe of many* generous Affections, which fill up the domeſtic Life with a beautiful Variety of Duties, and *with a beautiful Variety of* Enjoyments; and are of courſe, a noble Diſcipline for the Heart, and *are of courſe* a hardy Kind of Education for the more honourable *Duties of public Life*, and *for the more* important Duties of public Life.

The firſt Claſs of Duties which Parents owe their Children, reſpect *the Childrens* (7) natural Life, and theſe *Duties* comprehend Protection, *and comprehend* Nurture, *and comprehend* Proviſion, *and the* introducing *the Children* (8) into the World in a Manner ſuitable to their Rank, and *ſuitable to their* Fortune, and the like.

The ſecond Order of Duties regards the Intellectual, and *regards the* moral Life of their Children, or *regards* their Education in ſuch Arts, and *in ſuch* Accompliſhments as are neceſſary to qualify them for performing the Duties they owe to themſelves, and *for performing the Duties they owe* to others. As this was found to be the principal Deſign of the matrimonial Alliance, ſo the fulfilling that Deſign is the moſt important and *the moſt* dignified of all the parental Duties. In order

6 that. 7 their. 8 them.

order therefore to fit the Child for acting his Part wiſely, and *for acting his Part* worthily, as a Man, *and* as a Citizen, and *as* a Creature of God; both Parents ought to combine their joint Wiſdom, *and both Parents ought to combine their joint* Authority and *their joint* Power; and each *Parent* apart, *ought* to employ thoſe Talents, which *Talents* are the peculiar Excellency, and *the peculiar* Ornament of their reſpective Sex. The Father ought to lay out, and *the Father ought to* ſuperintend their Education; the Mother *ought* to execute, and *the Mother ought to* manage the Detail of which ſhe is capable. The *Father* (9) ſhould direct the manly Exertion of the intellectual *Powers of his Child*, and *of the* moral Powers of his Child: His Imagination and the Manner of thoſe Exertions are the peculiar Province of the *Mother* (1). The *Father* (2) ſhould adviſe, *the Father ſhould* protect, *the Father ſhould* command, and *the Father ſhould* by his Experience, and *by his* maſculine Vigour, and *by* that ſuperior Authority which is commonly aſcribed to his Sex, brace and ſtrengthen his Pupil for active Life, *and* for Gravity, *and for* Integrity, and *for* Firmneſs in ſuffering. The Buſineſs of the *Mother* (3) is to bend and *to* ſoften her male Pupil, by the Charms of her Converſation, and *by* the Softneſs and *by the* Decency of her Manners, for ſocial Life, *and* for Politeneſs of Taſte, and *for* the elegant Decorums, and *for the elegant* Enjoyments of Humanity; and to improve and *to* refine the Tenderneſs, and *the* Modeſty of her Female

9 the former. 1 the latter. 2 the former.
3 the latter.

male Pupil, and form her to all thoſe mild domeſtic Virtues, which are the peculiar Characteriſtics, and *which are the peculiar* Ornaments of her Sex.

In fine, to conduct the opening Minds of their ſweet Charge through the ſeveral Periods of their Progreſs, to aſſiſt *the Children* (4) in each Period, in throwing out the latent Seeds of Reaſon, and *in throwing out the latent Seeds of* Ingenuity, and in gaining freſh Acceſſions of Light, and *in gaining freſh Acceſſions of* Virtue; and at length, with all theſe Advantages, to produce the young Adventurers upon the great Theatre of human Life, to play their ſeveral Parts in the Sight of their Friends, *and in the Sight* of Society, and *in the Sight of* Mankind! How glorioufly does Heaven reward the Taſk, when the Parents behold thoſe dear Images, and *when the Parents behold thoſe dear* Repreſentatives of themſelves, in inheriting their Virtues, as well as *inheriting their* Fortunes; ſuſtaining their reſpective Characters gracefully, and *ſuſtaining their reſpective Characters* worthily, and giving them the agreeable Proſpect of tranſmitting their Name with growing Honour and Advantage to a Race yet unborn!

4 them.

An

An EXERCISE on REDUNDANCY or VERBOSITY. *

AS the preſent Condition *and State* of Human Life is wonderfully *and amazingly* chequered, *variegated and diverſified* with good and ill; and as no Height of Station *or Rank*, no Affluence *or Plenty* of Fortune, can abſolutely *and completely* inſure the Good or ſecure againſt the Ill: It is evident *and manifeſt* that a great part of the Comfort and Serenity *and Calmneſs* of Life, muſt lie in having our Minds duly *and properly* affected with regard to both; that is, rightly attempered, *and regulated* to the Loſs of one, and the Sufferance of the other. For it is certain *and ſure* that outward *and external* Calamities derive their chief *and principal* Malignity and Preſſure from the inward *and internal* Diſpoſitions with which we receive them. By managing *and conducting* theſe right, we may greatly abate *and leſſen* that Malignity and Preſſure, and conſequently diminiſh *and leſſen* the Number, and weaken the Moment of the Ills of Life, if we ſhould not have it in our Power *and Ability* to obtain *and get* a large Share of its Goods. There are particularly three Virtues which go to the forming *and making* this right Temper *and Diſpoſition of Mind* towards ill; and which are of ſingular Efficacy, *and Strength*, if not totally *and wholly* to remove, yet wonderfully *and amazingly* to alleviate *and eaſe* the Calamities of Life. Theſe

* The redundant Words, which are to be avoided, are in Italic: They conſiſt of ſynonymous Terms, or Words of the ſame Signification.

are

are Fortitude or Patience, Humility and Reſignation.

FORTITUDE is that calm and *ſerene*, ſteady *and firm* Habit of Mind, which either moderates, *quiets and repreſſes* our Fears, and enables *and helps* us bravely to encounter *and meet* the Proſpect *and View* of Ill, or renders the Mind ſerene, *and calm* and invincible, *and inſuperable and unconquerable* under its immediate Preſſure. It lies equally *and equably* diſtant from Raſhneſs and Cowardice; and though it does not hinder, *ſtop and prevent* us from feeling, yet prevents *and hinders* our complaining or ſhrinking under the Stroke. It always includes a generous *and noble* Contempt of, or at leaſt, a noble Superiority to thoſe precarious *and uncertain* Goods, of which we can inſure neither the Poſſeſſion nor Continuance, *Permanence nor Duration*. The Man therefore who poſſeſſes this Virtue in this ample *and large* Senſe of it, ſtands upon an Eminence, *and ſummit*, and ſees human Things below him; the Tempeſt *or Storm* indeed may reach him, but he ſtands ſecure *and ſafe* and collected againſt it upon the Baſis *and Foundation* of conſcious Virtue, which the ſevereſt, *ſharpeſt, and moſt rigid* Storms *or Tempeſts* can ſeldom ſhake, and never otherthrow *nor demoliſh*.

HUMILITY is another Virtue of high *and exalted* Rank and Dignity, though often miſtaken by proud *haughty* Mortals for meanneſs, *lowneſs of Mind*, and Puſillanimity *and Cowardice*. It is oppoſed *and ſet in Oppoſition* to Pride, which commonly *and generally* includes *and compriſes* in it a falſe or over-rated Eſtimation of our own Merit,

and

and desert an Ascription of it to ourselves, as its only and original *and primitive* Cause; an undue Comparison of ourselves with others, and, in consequence of that supposed *and imagined* Superiority, an arrogant *proud and haughty* Preference of ourselves, and a supercilious *and haughty* Contempt of them. Humility on the other Hand, seems *and appears* to denote *and betoken* that modest and ingenuous, *and candid and noble* Temper *and Disposition* of Mind, which arises from a just and equal Estimate *and Calculation* of our own Advantages compared with those of others; and from a Sense, *Consciousness, and Conviction*, of our deriving all originally *and primitively*, from the Author of our Being. Its ordinary Attendants are Mildness, a gentle Forbearance, and an easy unassuming Humanity, with regard to the Imperfections and Faults of others.

Humility is a Virtue which highly adorns *and ornaments* the Character in which it resides *and dwells*, and sets off every other Virtue; it is an admirable Ingredient of a contented *and satisfied* Mind, and an excellent *and eminent* Security, *Protection and Defence* against many of those Ills in Life, which are most sensibly felt by People of a delicate Nature. To be persuaded of this, we need only remember how many of our Uneasinesses arise from the Mortifications *and Humiliation* of our Pride. ——How almost every Ill we suffer, *or bear*, and all the Opposition *and Resistance* we meet with, is aggravated and sharpened by the Reflection on our imaginary *and supposed* Merit, *and Desert*; or how little we deserved those Ills, and how much we were entitled to

the

the oppoſite *and contrary* Goods. Whereas a ſober, *ſerious and calm* Senſe *and Conſciouſneſs* of what we are, and whoſe we are, and a Conſciouſneſs *and Senſe* how far ſhort our Virtue is of that Standard *and Teſt* of Perfection to which we ought to aſpire, will blunt and dull the Edge of Injuries and Affronts, and make us ſit down contented *and ſatisfied* with our ſhare of the Goods, and eaſy *and quiet* under the Ills of Life, which this quickſighted, unaſſuming Virtue will teach *and inſtruct* us often to trace to our own Miſconduct *and Miſbehaviour*, and conſequently to interpret *and explain* as the juſt and wholeſome Correction *and Chaſtiſement* of Heaven.

RESIGNATION is that mild, *gentle*, and heroic Temper *and Diſpoſition* of Mind, which ariſes *and ſprings* from a Senſe of an infinitely wiſe and good Providence; and enables *and helps* one to acquieſce *and ſubmit* with a cordial, *ſincere and hearty* Affection, in its juſt Appointments. This Virtue has ſomething very peculiar in its Nature, and ſublime *and exalted* in its Efficacy. For it teaches *and inſtructs* us to bear Ill not only with Patience, and as being unavoidable *and inevitable*, but it transforms, *and metamorphoſes* as it were, Ill into Good; by leading us to conſider, *ponder and examine* it, and every Event that has the leaſt Appearance of Ill, as a divine Diſpenſation, a wiſe and benevolent, *and kind* Temperament of Things ſubſervient *and ſubordinate* to univerſal Good; and, of courſe, including *and compriſing* that of every Individual, eſpecially of ſuch as calmly *and ſerenely* ſtoop to it. In this Light

Light *and Point of View* the Adminiſtration itſelf, nay, every Act of it, becomes an Object of Affection; *Love and Good-will*, the Evil diſappears, or is converted *and turned* into a Balm, which both heals and nouriſhes the Mind. For, tho' the firſt unexpected Acceſs of Ill may ſurpriſe *or aſtoniſh* the Soul into Grief; yet that Grief, when the Mind calmly *and quietly* reviews its Object, changes *and alters* into Contentment, *and Satisfaction*, and is by degrees *and gradually* exalted *and heightened* into Veneration and a divine Compoſure. Our private Will is loſt in the Will of the Almighty, and our Security *and Safety* againſt every real Ill, reſts upon the ſame Bottom *and Foundation*, as the Throne of Him who lives and reigns for ever. He therefore, who is provided *and furniſhed* with ſuch Armour, taken, if we may ſay ſo, from the Armoury of Heaven, may be Proof againſt the ſharpeſt *and keeneſt* Arrows of Fortune, and defy the Impotence *and Weakneſs* of human Malice; and though he cannot be ſecure againſt *and exempt from* thoſe Ills, which are the ordinary Appendages of Man's Lot, *and Condition* yet he may poſſeſs that quiet contented *and ſatisfied* Mind which takes off their Pungency, *and pricking Sharpneſs*, and is next to an Exemption *and Freedom* from them.

☞ Any grown young Gentleman, who would improve his Stile, will find ſome Advantage in writing as much at a Time, as he conveniently can, of the two foregoing Exerciſes, juſt as they are in the Book; then ſhutting the

Book,

Book, let him try to write the Extract over again, without the Tautology or Redundancy. If he finds that, upon one or two Trials, he comes up with the Original, it will give him great Pleasure: If not, he will have no Occasion to blush; as the Struggle is private, and can be repeted.

FINIS.

ERRATA.

PAGE 7, Line 31, for done, read dom. p. 76, l. 25, for *they* read *thy*. p. 95, l. 22, for do not depend, read do not always depend. p. 97, l. 24, for *wiih*, read *with*. p. 100, l. 2, for depends, read depend. p. 102, l. 17, for *used*, read *need*. p. 119, l. 10, for *who*, read as; and l. 12, for who, read *who*. p. 128, l. 26, for them, read *them*; and for *no*, read no. p. 144, l. 20, read and means by *whom* men. p. 156, l. 16, dele ( ) and l. 19, for (so) &c. read so (it is our Duty to pay Respect) p. 177, l. 28, dele &c.

BOOKS *printed for, and ſold by* J. WREN.

FOLIO.

BURKITT on the New Teſtament	1	1	0
Burnet's Own Time, 2 vol.	1	1	0
—— Hiſt. Reformation, vol. 3.	0	18	0
Dr. Samuel Clark's Works, 4 vol.	4	4	0
Clarendon's Miſcellaneous Works	1	1	0
Cantimir's Hiſtory of the Ottoman Empire	0	18	0
Drummond's Travels	1	1	0
Family Teſtament	0	10	6
Hamilton's Perſpective	1	5	0
Leoni's Palladio, 2 vol.	2	12	6
Perrault's Architecture	0	7	6
Tracts againſt Popery, 3 vol.	2	5	0
—— vol. 3.	0	18	0

QUARTO.

ASTRUC on Venereal Diſeaſes	0	18	0
Brumoy's Greek Theatre, 3 vol	1	16	0
Vattel's Law of Nations	0	12	0

OCTAVO.

ANderſon's Art of War	0	6	0
Buchannan's Hiſt. of Scotland, 2 vol.	0	10	0
—— ditto Latin, 1 vol.	0	6	0
Cloſſy's Obſervations on Diſeaſes	0	4	0
Du Pile's Principles of Painting	0	4	6
Dobſon's Annals of the late War	0	5	0

Drake's

Drake's Anatomy, 3 vol.	0	15	0
Grey's Hudibras, 2 vol.	0	14	0
Intereſt of Scotland conſidered	0	4	0
Jarvis's Don Quixote, 2 vol.	0	12	0
Ozel's Telemachus, 2 vol.	0	8	0
Sanderſon's Fluxions	0	6	0
Sermons by Lewis Atterbury, 2 vol.	0	10	0
—— Bp. Latimir, 2 vol.	0	10	0
—— Mr. Reading, 4 vol.	1	0	0
Shelvock's Voyage round the World	0	5	0
Thomſon's Antoninus	0	4	0

EIGHTEENS, &c.

MRS. Behn's Novels, 2 vol.	0	4	0
Clarke's Sermons, 11 vol.	1	11	0
Smollet's Gil Blas, 4 vol.	0	8	0
Swift's Works, 18 vol.	1	16	0
Brindley's Claſſicks, 24 vol.	2	8	0

Or any of the Authors ſeperate

TWELVES.

AMerican Gazetteer, 3 vol.	0	9	0
Adventures of Verſorand, 2 vol.	0	6	0
—— —— —— David Howel ap Price	0	3	0
Collyer's Account of Trade	0	3	0
Charmer, or Lady's Garland (Songs)	0	2	0
Digby's Quintus Curtius, 2 vol.	0	6	0
Deveaux's Memoirs and Negotiations, 4 vol	0	12	0
Female Worthies, 2 vol.	0	6	0
Hiſtory of a Fair Greek	0	3	0
Lanſdown's Works, 2 vol.	0	5	0
Life of Don Ignatius, 2 vol.	0	5	0
—— Duke of Marlborough	0	3	0

Newton

BOOKS *printed for, and sold by* J. WREN.

Newton on Light and Colours, 2 vol.	0	5	0
Shadwell's Plays, 4 vol.	0	10	0
Pilpay's Fable	0	2	6
Ruddiman's Livy, 4 vol.	0	12	0
Rowland's Tables of Timber Measuring	0	2	0
Seymour's compleat Gamester	0	3	0
Salmon's Peerage of England	0	3	0
Smollet's Gil Blas, 4 vol.	0	12	0
Taſſo's Jeruſalem, by Hoole, 2 vol.	0	6	0
Travels in Arabia the Deſart	0	2	6
Theatre of Mirth, a New Jeſt Book	0	2	0
Voltaire's Letters on the Engliſh Nation	0	3	0
Univerſal Spectator, 4 vol.	0	10	0
Virgin Unmaſked (by Mandeville)	0	2	6
Voiture's Works, 2 vol.	0	6	0
Webſter's Mathematicks, 3 vol.	0	9	0
World Unmaſked, 2 vol	0	6	0
Wiſe Man's Companion	0	2	0
Zadig, or the Book of Fate, by Voltaire	0	2	6